

THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY

VOL. XXV.-27

1916.-18



New Plymouth, N.Z. :

PRINTED FOR THE SOCIETY BY THOMAS AVERY, DEVON STREET.

1916.

Reprinted with the permission of The Polynesian Society

THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY

VOL. XXV

1916

IN

THE JOURNAL

OF THE POLYNESIAN SOCIETY

1916

Published by the Polynesian Society

First reprinting, 1967, Johnson Reprint Corporation

Printed in the United States of America

CONTENTS OF VOL. XXV.

No. 97.—MARCH, 1916.

	PAGE
Annual Meeting and Report of the Council	i
Balance Sheet	iii
Members of the Society	iv
List of Exchanges	ix
Books, etc., received during 1916	xi
History of Ngati-Kahungunu. By T. W. Downes	1
Traditions and Legends of Southland. By H. Beattie	9
Polynesian Linguistics. By Sydney H. Ray, M.A.	18
Some Myths and Folklore from Epi, New Hebrides. By Rev. T. E. Riddle	24
Notes and Queries—Kuranui as a name for the Moa	31
Polynesian Ethnology at Pennsylvania	31
Proceedings	32

No. 98.—JUNE, 1916.

History of Ngati-Kahungunu. By T. W. Downes	33
Polynesian Linguistics. By Sydney H. Ray, M.A.	44
Traditions and Legends of Southland. By H. Beattie	53
Kuranui as a Name for the Moa. By Hare Hongi	66
A Tongan Tradition. By B. G. Mahony	68
Reviews—Natural History of Hawaii	71
Legends of Gods and Ghosts, Hawaii	72
Old Whanganui	73
Notes and Queries—The name Irihia for the Fatherland	75
Proceedings	75

No. 99.—SEPTEMBER, 1916.

History of Ngati-Kahungunu. By T. W. Downes	77
Traditions and Legends of Southland. By H. Beattie	89
Polynesian Linguistics. By Sydney H. Ray, M.A.	99
The Ngati-Tuharetoa Occupation of Taupo. By Rev. H. Te Hata	104
Obituary—Right Revd. Bishop Williams	117
The Polynesians in and near the Solomon Islands	120
Review—On Mummification	122
Index to Maori Proper Names. By Rev. H. T. Fletcher	125
Asiatic Origin of the Word Moa. By F. W. Christian	126
Notes and Queries—The Polynesians in the Solomon Islands	128
Proceedings	129

No. 100.—DECEMBER, 1916.

	PAGE
Iro-nui-ma-Oata, etc. By Tamuera Te Rei	131
The Period of Iro-nui-ma-Oata, etc. By S. Savage	138
Origin of the Family Name Haere-huka	163
Maori Mummies. By Edward Tregear	167
On Mummification. By Hare Hongi	169
The Maori Concept of the Spirit World. By Elsdon Best	174
Notes and Queries—Ngati-Tuharetoa or Ngati-Tuwharetoa	176
Maori and Maruiwi	176
Maori Voyagers and their Vessels	177
New Light on the Extinction of the Moa	177
Proceedings	178

VOL. XXV.—1916.

ANNUAL MEETING OF THE SOCIETY,
FOR THE YEAR ENDING 31ST DECEMBER, 1915.

THE Annual Meeting was held at the Library on the 8th February, when several members were present, but not nearly so many as should be. After the reading of the minutes of the last Annual Meeting, the Report of the Council was read, as also the Accounts for the year, which were ordered to be printed in the next issue of the 'Journal.'

Mr. S. Percy Smith was re-elected President for the ensuing year, and on a ballot for two members of the Council to retire, Messrs. Roy and Drew were drawn, but, being eligible, were re-elected. Mr. W. D. Webster was again appointed Hon. Auditor, with a vote of thanks for his past services.

Mr. Elsdon Best was appointed an Hon. Member of the Society, as one of the founders, and as one who has from the first contributed by his papers to the success of the Society.

ANNUAL REPORT OF THE COUNCIL,
FOR THE YEAR ENDING 31ST DECEMBER, 1915

THE Council has pleasure in presenting to the Annual Meeting its Twenty-third Annual Report for the year ending the 31st December, 1915.

No very remarkable feature has characterised our work during the past year. We have steadily endeavoured to carry out the original idea with which the Society was founded in 1892, viz., the publication of original matter pertaining to the Polynesian race. That we have not been able to produce the same volume of matter as in some previous years, is not due to a want of material contributed, but rather to reduced financial means, owing largely to the war now raging, which has reduced our membership, and consequently our ability to keep up the size of the 'Journal.' This is much to be regretted, for we have on hand a large amount of original matter that ought to be preserved by publication for future generations. It will be observed that our last volume contains only some 184 pages, instead of about 260 as it should do.

Our Membership on the 1st January was as follows:—

Patrons	..	..	..	3
Honorary Members	..	..	..	10
Corresponding Members	..	..	..	12
Ordinary Members	..	..	..	147
Total	..	..	..	<u>172</u>

Last year our total members amounted to 180, thus shewing a decrease of eight members; principally in the ordinary members. Our losses by death have been—two corresponding members and four ordinary members, among whom we have to deplore the loss of Miss Teuira Henry, of Tahiti, a frequent contributor to the 'Journal,' and the leading authority on Tahitian traditions. Very unfortunately she passed away before she had the opportunity of publishing the large collection of Tahitian traditions that had taken her many years to accumulate and prepare. Whether her executors will be able to complete this work is not yet known. Another loss was the gallant Lieut. Col. Malone, who fell leading his men at the Gallipoli peninsula. Other losses were Sir Samuel J. Way, Chief Justice of South Australia, and Mr. J. N. Williams, of Frimley.

During the year we have completed the second part of 'The Lore of the Whare-wānanga,' being a fairly complete history of the wanderings of those tribes of Maoris that originally settled on the East Coast of New Zealand, and which tribes, sailing from Indonesia, made their way across the Pacific to the Hawaiian Islands, and thence, viâ Tahiti, to New Zealand. By aid of the 'Mémorial Fund,' this history has now been published in volume form, and forms Vol. IV. of our Memoirs. 'The Extracts from the papers of the Revd. W. Wyatt Gill, LL.D.,' has also been completed, and will be issued shortly as a thin volume for ease of reference. The remainder of Dr. Gill's papers, it is to be feared, cannot be translated, for they present great difficulties in the number of obsolete words they contain.

We are very glad to learn from Archdeacon Williams that the new Maori Dictionary is practically complete, and about one third is in type. Its appearance will be very welcome, for it will be up to date, and be rather more than twice as large as the last edition of 'Williams' Dictionary.' It has been a strenuous undertaking for the Archdeacon; when we consider that it has been done in the little spare time he could devote to it from his other duties, it is wonderful that he got through it at all.

In the issue of the 'Journal' for this next year, Mr. Downes' 'History of the Ngati-Kahu-ngunu Tribe' will be continued to its end, as will Mr. Beattie's 'Traditions and Legends of Southland.' We also shall commence Mr. Fletcher's 'History of the Taupo Tribes,' Mr. Christian's 'Ruk Vocabulary,' and other shorter papers.

It will be noticed from the Treasurer's accounts that we end the year with a credit balance of £9 2s., but the 'Journal' for December is not yet paid for—this, however, is properly a charge against 1916.

We have to thank Mr. W. H. Skinner for preparing the index for the last three volumes; also the several authors who have contributed papers for the 'Journal.'

POLYNESIAN SOCIETY.

BALANCE SHEET FOR THE YEAR ENDING 31st DECEMBER, 1915.

RECEIPTS.		EXPENDITURE	
	£ s. d.		£ s. d.
Balance from last year	8 3 11	Thomas Avery, Printing and Publishing Journal—	
From Memoir Fund	20 0 0	No. 3 of Vol. XXIII. ..	29 7 6
Members' Subscriptions and Sale of Journal ..	136 3 11	No. 4 of Vol. XXIII. ..	27 10 0
		No. 1 of Vol. XXIV. ..	29 2 6
		No. 2 of Vol. XXIV. ..	27 0 0
		No. 3 of Vol. XXIV. ..	23 15 0
		Stationery ..	0 17 6
		Dawson and Sons, Engravers ..	0 15 7
		Insurance premium on Library—£500 ..	1 1 8
		Refund Memoir Fund ..	10 0 0
		Bank charge ..	0 10 0
		Postages ..	5 6 1
		Balance at Bank of New South Wales ..	9 2 0
	<u>£164 7 10</u>		<u>£164 7 10</u>

CAPITAL ACCOUNT	
	£ s. d.
To Balance January, 1st, 1915	167 17 4
Interest	6 13 6
	<u>£174 10 10</u>
By Balance at New Plymouth Saving Bank—	
1st January, 1916 ..	174 10 10
	<u>£174 10 10</u>

Examined and found correct—

WILLIAM D. WEBSTER, Hon. Auditor.

W. L. NEWMAN, Hon. Treasurer,
New Plymouth, 24th January, 1916.

VOL. XXV.—1916.

MEMBERS OF THE POLYNESIAN SOCIETY.

AS AT 1ST JANUARY, 1916.

The sign * before a name indicates an original member or founder.
As this list will be published annually, the Secretaries would be obliged if members will supply any omission, or notify change of address

PATRONS:

- The Right Hon. Baron Plunket, K.C.M.G., K.C.V.O., ex-Governor of New Zealand, Old Connaught, Bray, County Wicklow, Ireland.
The Right Hon. Baron Islington, K.C.M.G., D.S.O., ex-Governor of New Zealand, Government Offices, Downing Street, London
His Excellency The Right Hon. The Earl of Liverpool, M.V., G.C.M.G., Governor of New Zealand

HONORARY MEMBERS:

- Liliuokalani, ex-Queen of Hawaii, Honolulu, Hawaiian Isles
Rev. R. H. Codrington, D.D., Chichester, England
Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England
Right Hon. Sir J. G. Ward, Bart., K.C.M.G., P.C., LL.D., M.P., Wellington
H. G. Seth-Smith, M.A., Chief Judge N.L. Court of Appeal, Auckland
Prof. W. Baldwin Spencer, M.A., C.M.G., F.R.S., The University, Melbourne
* Edward Tregear, I.S.O., Wellington
Dr. A. C. Haddon, M.A., D.Sc., F.R.S., 3, Cranmer Road, Cambridge, England
Churchill, W., B.A., F.R.A.I., Yale Club, 30, West Forty-fourth Street, New York
Sir J. G. Fraser, D.C.L., LL.D., Litt.D., Brick Court, Middle Temple, London, E.C.
Elsdon Best, Dominion Museum, Wellington

CORRESPONDING MEMBERS:

- Rev. T. G. Hammond, Hawera, Taranaki
Te One Rene Rawiri Te Mamaru, Moeraki, Otago
Takaanui Tarakawa, Rotorua
Major J. T. Large, Rarotonga
Hare Hongi, 3, Stirling Street, Wellington
Tati Salmon, Papeete, Tahiti
Tunui-a-rangi, Major H. P., Pirinoa, Martinborough
Whatahoro, H. T., Putiki, Whanganui
Christian, F. W., 'Ruru-whare,' 24 Buick Street, Petone
The Rev. C. E. Fox, San Christobal; viâ Ugi, Solomon Islands
S. H. Ray, M.A., F.R.A.I., 218, Balfour Road, Ilford, Surrey, England

ORDINARY MEMBERS:

- 1894 Aldred, W. A., Bank of New Zealand, Wellington
 1899 Atkinson, W. E., Whanganui
 1911 Antze, Dr. Gustav, Lampestrasse, 7, 1, Leipzig, Germany
- 1892 *Birch, W. J. Thoresby, Marton
 1892 *Barron, A., Macdonald Terrace, Wellington
 1893 Batley, R. T. Moawhango
 1894 Bamford, E., Arney Road, Auckland
 1896 British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C.
 1898 Buchanan, Sir W. C., M.P., Carterton
 1902 Boston City Library, Boston Mass., U.S.A.
 1907 Buick, T. Lindsay, F.R.Hist.S., Press Association, Wellington
 1907 Brown, Prof. J. McMillan, M.A., Holmbank, Fendelton, Christchurch
 1909 Bullard, G. H., Chief Surveyor, New Plymouth
 1910 Burnet, J. H. Virginia Homestead, St. John's Hill, Whanganui
 1910 Burgess, C. H., New Plymouth
 1911 Bird, W. W., Inspector of Native Schools, Education Dept., Wellington
 1913 Buddle, R., c/o Bank of New Zealand, 1, Queen Victoria St., London, E.C.
 1914 Brooking, W. F., Powderham Street, New Plymouth
 1914 Beattie, Herries, P.O. Box 40, Gore
- 1892 *Chapman, The Hon. F. R., Wellington
 1892 Chambers, W. K. Fujiya, Mount Smart, Onehunga
 1893 Carter, H. C., 475, West 143rd Street, N.Y.
 1894 Chapman, M., Wellington
 1896 Cooper, The Hon. Theo., Wellington
 1900 Coates, J., National Bank of N.Z., Wellington
 1900 Cooke, J. P., c/o Alexander and Baldwin, Honolulu
 1903 Chatterton, Rev. F. W., Te Rau, Gisborne
 1903 Cole, Ven. Archdeacon R. H., D.C.L., Parnell, Auckland
 1908 Coughlan, W. N., Whareponga, Gisborne
 1908 Carnegie Public Library, Dunedin
 1910 Carnegie Public Library, New Plymouth
 1910 Cowan, James, 2, North Terrace, Wellington
 1910 Cock, R., New Plymouth
- 1892 *Denniston, The Hon. J. E., Christchurch
 1902 Dulau & Co., 38, Soho Square, London
 1902 Drummond, Jas., "Lyttelton Times" Office, Christchurch
 1903 Dixon, Roland B., Harvard University, Cambridge, Mass., U.S.A.
 1901 Downes, T. W., Herald Buildings, The Avenue, Whanganui.
 1911 Drew, C. H., New Plymouth
 1912 Downey, M., Te Araroa, viâ Gisborne
- 1892 *Emerson, J. S., 302, Spencer Street, Honolulu, Hawaiian Islands
 1904 Ewen, C. A., Commercial Union Insurance Co., Wellington
- 1892 *Fraser, D., Bulls, Rangitikei, Wellington
 1896 Fletcher, Rev. H. J. Taupo
 1900 Forbes, E. J., 8, Spring Street, Sydney, N.S.W.
 1901 Frith, John F., Survey Office, Nelson
 1902 Fraser, M., New Plymouth

- 1902 Fisher, T. W., Judge N.L.C., Under Secretary, Native Depart., Wellington
 1903 Fowlds, Hon. G., Auckland
 1906 Field Museum of Natural History, The, Chicago, U.S.A.
 1012 Fisher, Mrs. Lillian S., 560, Hancock Street, Brooklyn, New York, U.S.A.
 1912 Fisher, F. Owen, c/o Credit Lyonnaise, Biarritz, B.P., France
 1913 Fildes, H., Chief Post Office, Wellington
- 1892 *Gudgeon, Lieut.-Col. W. E., C.M.G., 39, King's Parade, Devonport, Auckland
 1892 *Gordon, H. A., F.G.S., Ben Lomond, Ranfurly Road, Epsom, Auckland
 1902 Gill, W. H., Marunouchi, Tokio, Japan
 1902 Graham, Geo., c/o Commercial Union, P.O. Box 166, Auckland
 1904 Gray, M. H., A.R.M.S., F.G.S., F.R.G.S., etc., Lessness Park, Abbey-wood, Kent, England
 1910 Goding, Fred W., U.S. Consul General, Guayaquil, Ecuador
 1913 Gray, A., Technical College, New Plymouth
- 1895 Harding, R. Coupland, Wellington
 1898 Hastie, Miss J. A., 11, Ashburn Place, Cromwell Road, London
 1906 Hiersemann, Karl W., Königstrasse 3 Leipsig, Germany
 1907 Haszard, H. D. M., F.R.G.S., Chief Surveyor, Invercargill
 1908 Hallen, Dr. A. H., Clevedon, Auckland
 1909 Hayman, F. T., Oruanui, Taupo
 1909 Holdsworth, John, Swarthmoor, Havelock, Hawkes Bay
 1910 Hawkes Bay Philosophical Society, c/o Wilson, Craig & Co., Napier
 1910 Hocken, Mrs. T. M., c/o Smith & Quick, Water Street, Dunedin
 1910 Home, Dr. George, New Plymouth
 1911 Heimbrod, G., F.R.A.I., Lautoka, Fiji
 1911 Henniger, Julius, Somes Island, Wellington
 1914 Harrassowitz, O., Leipzig
 1915 Hornblow, John K., Foxton
 1915 Haines, Dr. H., 'Te Ingoa,' Shortland Street, Auckland
- 1907 Institute, The Auckland, Museum, Auckland
 1007 Institute, The Otago, Dunedin
- 1900 Kerr, W., S.M., Whanganui
 1902 Kelly, Thomas, New Plymouth
 1910 King, Newton, Brooklands, New Plymouth
- 1894 Lambert, H. A., Belmont, Tayforth, Whanganui
 1910 Leatham, H. B., M.R.C.S., Eng., L.R.C.P., Ed., L.S.A., London, New Plymouth
 1910 Leverd, A., Tahiti Island
 1911 Lysnar, W. D., Gisborne
 1913 List, T. C., New Plymouth
 1913 Lysons, E. W. M., New Plymouth
- 1892 *Major, C. E., 22, Empire Buildings, Auckland
 1893 March, H. Colley, M.D., F.S.A., Portesham, Dorchester, England
 1897 Marshall, J. W., Tututotara, Marton
 1897 Marshall, H. H., Motu-kowhai, Marton
 1898 McNab, R., M.A., LL.B., F.R.G.S., Palmerston North

- 907 Minister of Internal Affairs, The Hon., Wellington
 912 Marsden, J. W., Isel, Stoke, Nelson
 915 Mahony, B. G., c/o C. Mahony, Esq., Ruatoki, Tanetua

 895 Ngata, A. T., M.A., M.P., Parliamentary Buildings, Wellington
 900 Newman, W. L., New Plymouth
 902 New York Public Library, Astor Library Buildings, New York
 906 Newman, Dr. A. K., Hobson Street, Wellington

 894 Partington, J. Edge, F.R.G.S., Wyngates, Burke's Road, Beaconsfield,
 England
 907 Public Library, Auckland
 907 Public Library, Wellington
 907 Public Library, Melbourne, Victoria
 907 Public Library Sydney, N.S.W.
 907 Philosophical Institute, The, Christchurch
 907 Postmaster General, The Hon., The, Wellington
 913 Potts, Norman, Opotiki

 892 *Roy, R. B., Taita, Wellington
 903 Roy, J. B., New Plymouth
 905 Roberts, W. H. S., Newburgh, Oamaru

 892 *Smith, W. W., F.E.S., Pukekura Park, New Plymouth
 892 *Smith, F. S., Blenheim
 892 *Smith, M. C., Survey Department, Wellington
 892 *Smith, S. Percy, F.R.G.S., New Plymouth
 892 *Stout, Hon. Sir R., K.C.M.G., Chief Justice, Wellington
 892 *Skinner, W. H., Chief Surveyor, Napier
 893 Saxton, Henry Waring, F.L.S., New Plymouth
 896 Smith, Hon. W. O., Honolulu, Hawaiian Islands
 904 Smith, H. Guthrie, Tutira, viâ Napier
 904 Samuel, The Hon. Oliver, M.L.C., New Plymouth
 905 Schultz, Dr. Erich von, late Imperial Chief Justice, Motuihi Island,
 Auckland
 907 Secretary for Education, Wellington
 910 Savage, S., Rarotonga Island
 910 Steinen, Prof. Dr. Karl von den, 1 Freidrechstrasse, Steglitz, Berlin,
 Germany
 911 Snaith, A. F., Postmaster, Taupo
 914 Spence, J. R. Blenheim
 915 Smith, Alex., Railway Dept., Lyttelton

 892 *Testa, F. J., Honolulu
 893 Turnbull, A. H., F.R.G.S., Bowen Street, Wellington
 913 Tribe, F. C., Vogeltown, New Plymouth
 915 Thompson, Dr. Allan, M.A., D.Sc., F.G.S., A.O.S.M., Museum, Wellington

 911 Vibaud, Rev. J. M., Hiruharama, Whanganui

 892 *Williams, Right Rev. W. L., D.D., Bishop, Napier
 892 *Wright, A. B., Public Works Department, Blenheim
 892 Williams, Archdeacon W. H., M.A., Gisborne

- 1894 Wilson, A., Hangatiki, Auckland
1896 Williams, F. W., Napier
1898 Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.
1902 Webster, W. D., New Plymouth
1903 Walker, Ernest A., M.D., New Plymouth
1910 Wilson, Sir J. G., Bulls
1911 Wilson, T. H., Judge N.L. Court, Disraeli Street, Mount Eden, Auckland
1912 Westervelt, Rev. W. D., Honolulu, Hawaiian Islands
1913 Whitcombe and Tombs, Wellington
1914 Waller, Captain W., Moturoa, New Plymouth
1915 Williams, H. B., Turihaua, Gisborne

1892 *Young, J. L., c/o Henderson and Macfarlane, Auckland
-

PRESIDENTS—Past and Present

- 1892-1894—H. G. Seth-Smith, M.A.
1895-1896—Right Rev. W. L. Williams, M.A., D.D.
1897-1898—The Rev. W. T. Habens, B.A.
1901-1903—E. Tregear, I.S.O., etc.
1904-1916—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES

THE following is the List of Societies, etc., etc., to which the JOURNAL is sent, and from most of which we receive exchanges :—

- Anthropologische, Ethnographische, etc., Gesellschaft, Vienna, Austria
Anthropologie, Société d', 15 Rue Ecole de Medicin, Paris
Anthropologia Societa, Museo Nazionale di Anthropologia, Via Gino Capponi, Florence, Italy
Anthropologie, Ecole d', 15 Rue Ecole de Medicin, Paris
Australasian Association for the Advancement of Science, 5 Elizabeth Street, Sydney
American Antiquarian, The, Benton Harbor, Mich., U.S.A.
American Oriental Society, 245, Bishop Street, Newhaven, Conn., U.S.A.
American Philosophical Society, Philadelphia, U.S.A.
Anthropology, Department of, University of Pennsylvania, Philadelphia, U.S.A.
Asiatic Society of Bengal, 1, Park Street, Calcutta

Bataviaasch Genootschap, Batavia, Java
Bureau of American Ethnology, Smithsonian Institution, Washington
Bernice Pauahi Bishop Museum, Honolulu, H.I.

Canadian Institute, Ottawa, Canada

Ethnological Survey, Manila, Philippine Islands

General Assembly Library, Wellington
Géographie, Société de, de Paris, Boulevard St. Germain, 184, Paris
Geographical Society, The American, Broadway, at 156th Street, New York

High Commissioner of New Zealand, 13 Victoria Street, Westminster, London
Historical Society, Honolulu, Hawaiian Islands

Institute, The New Zealand, Wellington
Indian Research Society, The, 32 Creek Row, Calcutta

Japan Society, 20 Hanover Square, London, W.

Kongl, Vitterhets Historie. och Antiqvitets, Akademen, Stockholm, Sweden
Koninklijk Instituut, 14 Van Galenstratt, The Hague, Holland

Na Mata, Editor, Suva, Fiji
National Museum Library, Washington, U.S.A.

Peabody Museum of Archæology and Ethnology, Harvard University, Cambridge, U.S.A.

Queensland Museum, Brisbane, Queensland

Royal Geographical Society, Kensington Gore, London, S.W.

Royal Geographical Society of Australasia, Brisbane

Royal Geographical Society of Australasia, c/o G. Collingridge, Warong
N.S.W.

Royal Geographical Society of Australasia, 70, Queen Street, Melbourne

Royal Geographical Society of Australasia, Adelaide

Royal Society, Burlington House, London

Royal Society of New South Wales, 5, Elizabeth Street, Sydney

Royal Colonial Institute, Northumberland Avenue, London

Royal Anthropological Institute of Great Britain, The, 50, Great Russell
Street, London, W.C.

Smithsonian Institution, Washington

Société Neuchateloise de Géographie, Neuchatel, Switzerland

University of California, Library Exchange Department, Berkeley,
California

BOOKS, ETC., RECEIVED IN EXCHANGE OR OTHER MEANS, 1915.

From the Queensland Museum—

Memoirs of the Queensland Museum, Vol. III., IV.

From The Royal Geographical Society, London—

Year Book and Record, 1914

The Geographical Journal for 1915

From the University of California—

Serian, Teguistlatcian and Hokan languages By A. L. Kroeber

Chilula Texts and Sarsi Texts. By P. E. Goddard

From the University of Pennsylvania (Museum Publications)—

The Museum Journal, Vol. V., 2-4 ; Vol. VI., 1

Vol. II., 2.—Chasta Costa Phonology. By E. Sapir

Vol. IV., 1.—Historical Texts (Babylonia). By Arno Poebel

Vol. IV., 2.—Sacred Bundels of the Sac Indians. By M. R. Harrington

Vol. V.—Historical Texts (Babylonia). By Arno Poebel

Vol. VI., 1.—Grammatical (Babylonia). By Arno Poebel

Vol. VI., 1.—Human Skulls, Gazelle Peninsula. By G. G. Maccurdy

Vol. VIII., 1.—Legal, etc., Documents from Babylonia. By Ed. Chiera

Vol. VI., 2.—Dances, Alaskan and Eskimo. By E. W. Hawkes

Vol. IX.,—Sumerian Business, etc., Documents. By G. A. Barton

From the University of Minnesota—

1. An Enquiry into the Composition, etc., of *Ludus Coventriæ*

4. Social and Economic Survey, etc.

From Imperial University, Tokyo—

Calendar, 1913-14

From The Royal Colonial Institute, London—

United Empire, Vol. VI., 1915

Year Book, 1915

From The Royal Anthropological Institute, London—

Journal, January to December, 1915

From The Royal Society, New South Wales—

Journal and Proceedings, Vol. XLVIII., 3-4 ; Vol. XLIX., 37-41

From The Royal Geographical Society, Australasia—

South Australian Branch, Vol. XV., 1913-14

Queensland Branch, Vols. XXVIII and XXIX

From The American Geographical Society—

Bulletins, Vol. XLVII., 1-10 ; Vol. XLVI., 10-12

From the Publisher—

The Mid-Pacific Magazine, Vol. IX., 1, 2

From the Editor—

Namata, Fiji, January to November, 1915

From L'Ecole d'Anthropologie de Paris—

Revue Anthropologique, Vol. XXIV., 11, 12 ; Vol. XXV., 1-10

- From K. Vetterhets Historie, och Antikvitets Akademien, Sweden—
Forn vännen, 1913-14
- From Koninklijk Instituut voor de Land-, Taal-, en Volkenkunde, The Hague—
Aulikvarisk Tidskrift for Sverige, Deel 20, 21
Deel 70, 12, 3 and 4, List of Members, Bijdragen, Deel 70
- From La Societa Italiana D'Anthropologia e Etnologia—
Archivio, Vol. XLIV., 2, 3, 4
- From The Geological Survey of Canada—
Reports, Anthropological Division, Bulletins, 9, 10, 16, 62, 63, 75, 19, 6,
5, 46, 70, 71
- From Bataviaasch Genootschap, etc., Batavia—
Eeninge Fabels eu Volken slegenden van de Onderafoessling Beloe
Oudheidkundige Dienst, 1914-15
Tijdschrift voor Indische, etc., Deel LVI., LVII., 1-2
Nolulen, Deel LII., 4, 1914; LIII., 1, 2, 1915
- From Bureau of Science, Manila—
Journal of Science, Vol. IX., Sec. D, 4, 5, 6; Vol. X., 1, 2, 3.
- From Smithsonian Institute, Washington—
Annual Report, 1913-14
U.S. National Museum. Bulletins 88, 90, 71, 82
U.S. National Museum. Proceedings, Vol. XLVII.
U.S. National Museum. Contributions, Vol. XIX. Vol. XVII., pt. 6
Bureau of American Ethnology
A Dictionary of the Choctau Language
Bulletin 58
- From American Philosophical Society—
Proceedings, Vol. LIII. American Hydroids, pt. 3
- From Hawaiian Historical Society—
Annual Report and Papers, 1913
- From Dr. Roland B. Dixon, Havard—
New Linguistic Families in California
Primitive American History
Some Aspects of North American Archeology
The Early Migrations of Indians of New England
Indian Population of U.S.A. and Alaska, 1910
- From W. D. Westervelt, Honolulu—
Legends of Old Honolulu
- From Trustees Melbourne Public Library—
Report for 1914
- From The New Zealand Institute—
Transactions and Proceedings, Vol. XLVII., 1914
- From The Pauahi Bishops Museum, Honolulu—
Occasional Papers, Vol. VI., 2
Director's Report, 1914
The Hawaiian Collection, Part 1
- From The Australian Museum—
Annual Report, 1915
- From The New Zealand Education Department—
Illustrations to the New Zealand Flora (2 vols.) By T. F. Cheeseman.
- From F. W. Christian—
Further Notes on Tulehu—Malayan Vocabulary. By Otto Blagden.
J.R.A.S., January, 1903

HISTORY OF NGATI-KAHU-NGUNU.

BY T. W. DOWNES.

CHAPTER V.

(Continued from Vol. XXIV., page 129.)

TE AHURU TAKEN PRISONER.

EARLY in the 19th Century, probably about the year 1810, the Ngati-Kahu-ngunu in conjunction with Ngati-Apa of Lower Rangi-tikei made an incursion into Whanga-nui territory. The following is an account of what took place:—

A section of Ngati-Apa was badly beaten in a skirmish at the Pohangina River, near the Manawatu Gorge, by the Rangi-Tane tribe, and among the prisoners taken by that tribe was a renowned Ngati-Apa chief named Te Ahuru. (Te Ahuru was afterwards killed at Kapiti when the combined tribes made their unsuccessful attack on Te Rau-paraha in or about 1824.*) Some of those who escaped from the Rangi-Tane warriors fled back to Rangi-tikei where they spread the news of their defeat, and raised a relief party to try and save their chief. They arrived at Pohangina in the nick of time, for the ovens were already heated, and the prisoners were lined up for their final exit, while the Rangi-Tane people were rejoicing and performing their victorious *haka*. Taking their late victors unawares, Ngati-Apa had little or no difficulty in turning the tables, and before many minutes were over the ovens were steaming, but they did not contain the prisoners who built them.

NGATI-KAHUNGUNU AND NGATI-APA EXPEDITION TO WHANGANUI.

Te Ahuru at once sent messengers to Wai-totara and Patea asking the Nga-Rauru to assist him in taking further *utu*, or payment. I do not know what relationship existed between these tribes and Ngati-Apa at this time, but the Northern Natives immediately responded, and sent two hundred fighting men, besides a number of slaves bearing great quantities of food. When Nga-Rauru came to the Whanga-nui river, Taka-rangi, the great Whanga-nui leader (who was afterwards

* See "History and Traditions of the Taranaki Coast," p. 396.

killed at Kohuru-po by Ngati-Apa), heard that the Nga-Rauru people were in his territory, and he said: "What are these people doing here? I will not allow them to carry food over me." He then sent out his men and, after a short skirmish, Nga-Rauru retired to their own district. When Ngati-Apa heard that Taka-rangi had intercepted those who were coming to his assistance, they set out and took a fishing *pa* on the Kai-toke lake, about two miles from Whanga-nui. The Whanga-nui people not to be outdone, travelled to Rangi-tikei, where they took the *pa* at Pou-rewa, killed a chief called Te Haha-o-te-rangi, and then retired.

Then said Te Ahuru to his people: "This thing is getting serious, we must have help. I have heard of the bravery of Oraunga off Mua-upoko, possibly he will help us to punish Whanga-nui and Rangi-Tane." So he went to Wai-were (Waiwiri? at Papaitonga), at Horo-whenua, and laid his views and intentions before Te Oraunga; but that careful chief said, "No, I am afraid I cannot help you, for the *taniwha* you wish to destroy has two heads—i.e., Whanga-nui and Rangi-Tane. If it had only one I would willingly help. My advice is, go on to Pori-rua; Te Huke-o-tungia is there, and probably he will assist." So Te Ahuru went on to Pori-rua harbour as directed, but the chief at that place said, "No, I cannot help; but I will visit Nga-kaka-waha-nui of Ngati-Kahu-ngunu with you, and if these chiefs are agreeable to assist you, then I will join with them."

After hearing all Te Ahuru and his friend had to say, Te Whata-horo and Te Kaka-hou (father of Tu-te-pakihi-rangi) the Ngati-Kahungunu chiefs of Wai-rarapa replied, "Yes, we will help you. Go back to Rangi-tikei as fast as you can, gather food in abundance, and when we think you are ready we will join you." As soon as Te Ahuru had departed, Whata-horo said to his friend, "Had we not better follow at once, before Whanga-nui hears of our approach, and has time to gather?" So they started off from Wai-rarapa with a great army of over three hundred men, gathered from the Rakai-whakairo, the Ngati-Kahukura-a-whitia, the Hamua and the Ngati-Moe sub-tribes, all branches of the great Ngati-Kahu-ngunu.

When Te Ahuru reached Rangi-tikei, he arranged to have supplies of food ready, and sent forward both men and stores to Whangaehu. No sooner had he mobilised at that place than he saw a great war-party approaching from the south. His people were much afraid at first, but their apprehensions gave place to joy when they found that the *taua* was led by their Wai-rarapa friends. After the customary feast had been disposed of, a war-dance was executed, during the excitement of which some of the brave fellows advised going on to Whanga-nui that night. Te Ahuru opposed this, for he wished to give the Ngati-Kahu-ngunu men time for a rest. However, Tui, a great *tohunga* travelling with the Wai-rarapa *taua*, settled the dispute.

by saying, "We will go now, for even at this moment the Whanga-nui people are preparing to resist us, and to-morrow we will meet them and be victorious."

The prophecy (*matakite*) by which Tui excited the *taua* to go on:—

Tera ia te ata taua takiri ana mai,
 Kai Tongariro e, ko te mamaru,
 E whakakaka ra i ona rau,
 Kia riro mai ko Tu-kapua
 Kia riro mai ana ko Huru-tara
 Kia whakaturia iho te kohu ka kiki mai
 Ka titiro he ure ngorengore no Pakihi
 No muri ka whati te piki
 No Tura kai te awatea,
 Kua moea e au ki te po
 E tu ana Kai-wharawhara
 Ka nunumi kai Ota-aue
 Kia tangi mai te karoro, aue !
 Taku kai he piro tangata
 E, he wai ka kato te wai o Whanga-nui
 Kai u kei uta ka huri Taikoria
 Ka huri ki Waiwiri
 Hara mai ai ona rau
 E rua, ki au kakari ai e
 Ruru e, Ruru e, kai taraha e i.

Lo, the morn of wrath is dawning,
 At Tongariro the hundred are being
 Incited to defeat Tu-kapua* and Huru-tara,*
 Enveloped by the mist they will assemble
 For the fight. They will look on us with disdain,
 Unworthy to fight against; but they will be
 Defeated at daylight.
 At night I dreamt—I beheld
 Another victory at Kai-wharawhara, †
 They were also overwhelmed at Ota-aue, ‡
 Causing the sea-gull to scream, "Aue!" alas!
 Oh! my meat is the stench of human corpses,
 Held back is the wave of Whanga-nui
 Lest it should overflow Taikoria §
 And also flood Wai-wiri ||
 The hundred attacked me in vain.
 Two to one against me I defeated them
 And glorious was my victory.

* Tu-kapua and Huru-tara, men of the Wairarapa *taua*.

† Kai-wharawhara, South Spit, Whanga-nui, where the battle took place.

‡ Ota-aue, on the Awa-rua creek below Putiki. Taken by Te Ahuru.

§ Tai-koria, an old *pa* at Carnarvon.

|| Wai-wiri, the lake usually known as Papai-tonga.

So they started off the same night, taking the common road by the sea-beach, and just as day was breaking they ran right into the Whanga-nui *taua* at Kai-wharawhara (the South Spit, Whanga-nui river). Under the excitement of the recent *haka*, and encouraged by the prophecy of their *tohunga*, the invaders made short work of the surprized Whanga-nui people, and before very long Nga-Kaka-waha-nui were counting the spoil. They made a pile of the dead men four high, laying them crossways as children cross and recross their hands in play, and then, as soon as the heap was completed, Te Whata-horo said to Te Ahuru, "Here is your *utu*. Is it enough?" Then the Ngati-Kahu-ngunu leaders gave the whole heap to Ngati-Apa.

While the feast was going on, Tui, the *tohunga*, got up and sang another song, in which he described other places that would be taken, and told the names of the chiefs to be killed. So the party, taking his advice, advanced, bent on mischief. They attacked the *pa* Ota-aue (on the Awa-rua creek, about a mile below Putiki at Whanga-nui), where they captured the inhabitants, and sent them as slaves, under escort, to Rangi-tikei. They also took the Kai-matira *pa*, now known as Sparrow Cliff, and then travelled on to besiege the strong *pa* at Pari-kino, named Tuke-a-Maui, which was known to be full of people. It took the war-party several days to effect an entrance, but eventually breeches were made in the palisading by tying flax ropes to the middle of short pieces of wood, throwing them over, and then pulling them down. After this victory the *taua* retired, carrying with them many slaves, and satisfied that at least one of the *taniwha*'s heads had been considerably damaged. (The old *pa*, Tuke-a-Maui, stood on the ridge below Kai-tangata, the old name of the *pa* now called Pari-kino. Pari-kino was a *pa* on the cliff side of the river, opposite Kai-tangata.)

RAI-KAPUA.

Now for the other *taniwha*'s head. Flushed with their recent conquests, Te Ahuru now decided to give his friends a brush with Rangi-Tane; so he again gathered all his force of Ngati-Apa, and joining with Ngati-Kahu-ngunu they marched, having previously sent out spies, two by two, who were to hunt the district, and let the main body know where the most people had congregated. Soon the scouts returned with their report to Oringi (near Tahora-iti, Hawkes Bay), which the *taua* had now reached, and informed the leaders that all the people in the district had vacated the small *pas* and fled to Rai-kapua, a strongly fortified position on the upper Manawa-tu river, in the seventy-mile bush, having a high, inaccessible cliff immediately behind it. So the war-party laid siege to this *pa*, and carried on their operations with such fury, that in a very short space an entrance was gained, and the slaughter of the defenders commenced. Altogether some two hundred poor wretches were killed,

and nearly half that number taken as slaves; and again the dead were piled up in a *whata*, or heap, four deep, with the captives on top. Then said Whata-horo to Te Ahuru, "There is your second payment. Divide this pile into two equal parts, and bind the dead on the shoulders of the living." So he gave half of the captures to the Ngati-Apa party and kept half himself, and then the two tribes separated, each forcing their slaves to carry home their dead comrades, who were no doubt destined to grace the board at the first feast. Thus was the *taniwha's* second head destroyed.

Tui's *matakite* at the capture of Rai-kapua:—

Takoto paranga he matuku
 Takoto paranga he matuku
 Ka whaterotero mai te arero huare ki waho
 Hora ana te huruhuru o tona ure
 Te hokinga mai o te parekura i te koru ra,
 Ahaha he pane whiti, ahaha he pane taonga,
 He niho tete mai i runga o te turuturu,
 A taina a, he aha ka nene ka tangi koe e.

As far as the writer is aware this was the only occasion that Ngati-Kahu-ngunu fought with the Whanga-nui tribes.

THE FIGHTING CHIEF NUKU-PEWAPEWA.

The next leader of note to arise was a man named Nuku-pewapewa, who rose to his position as chief owing to his strength as a warrior and ability as a general.

22 Tamatea-ariki (Leader of the 'Takitimu' migration to New Zealand)

|
 Kahu-ngunu-matangi-rau

20 Kahu-kura-nui

|
 Rakai-hiku-roa

|
 Hine-te-raraku

|
 Rakai-moari

|
 Kahu-kura-mango

|
 Humaria

|
 Tatai-aho

|
 Tu-wai-rau

|
 Rakai-te-kura

|
 Te Wai-pua

• 10 Tu-tapora

Te Whakumu
 |
 Tahi-a-rangi
 |
 Motuhia
 |
 Te Ahi
 |
 5 Nuku-tamaroro
 |
 Nuku-pewapewa

It is said that when Nuku was a little lad he developed an extraordinary gift of mimicry, which led him into many a scrape, for his fellows, especially those of high birth, did not like to be mocked, and so young Nuku very often had to put up with bruised face and tattered limbs; but the result of this jesting was that he quickly learned to protect himself, and developed into a great fighter, so that none of his people could stand against him in single combat. Thus he became the acknowledged leader of his people and captain of the war-parties.

When he had fully reached man's estate his first act was to build a *pa* strong enough to resist all attacks, and with this in view he chose a point on the Rua-mahanga river, Wairarapa (about two miles from Mr. Morrison's place, and opposite Mr. Wall's station). This naturally strong position, nearly encircled as it is by the river-cliffs, he carefully fenced all round with high protective works, and across the neck of the peninsula he ran two rows of palisading, about half a chain apart, with a deep moat between. But his crowning work was carrying an underground passage from the middle of the *pa* to the moat, and from thence inland. In this way he could send a messenger unseen from the moat down the cliffs by an *aka-tokai* vine, which was always kept handy; or, if pressed very hard, he and his company could escape unseen by way of the underground passage, the outlet of which was hidden by earth and vines in a dark bush. This *pa* was called Nga-mahanga (twins), because of the underground roads, and was large enough to contain some small *kumara* plantations, as well as all the stores, and a garrison of one hundred men. He kept one hundred picked men in the *pa*, because he could move quickly with a small company, and he did not need to make so much provision for food. Occasionally he had a few more men, but he endeavoured to keep his strength about one hundred. This *pa* was never taken.

His first experience of actual warfare was at the Maunga-raki *pa*, on the Wainuioru River, in the Wairarapa district, which place he took, though considered by all to be impregnable. There was no road

down the cliff to the *pa*. There stood Nuku with his hundred men above, looking down. Ah! but he had to be satisfied with a look, for he could not get down. So thought the people of the *pa*, and slept with the thought of their usual security. But Nuku considered, and then he acted. He built a huge *raupo* kite, something in the shape of a bird with great extended wings, and during the darkness of night he fastened one of his men to this *manu* and floated him over the cliff by means of a long cord into the *pa* below. The man quietly opened the gates, and when all was ready, at a given signal, Nuku let down his men, four and five together, by means of a *tokai* vine used as a rope, and before morning the *pa* was taken. The people of the *pa* were the Ngati-Hau-moana, the Ngati-Waitaha and the Ngati-Tama-wahine, under the chiefs Toko-te-rangi and Haupapa-o-te-rangi, the latter being captured. When taken, the conqueror spread his mat on the ground and invited Haupapa-o-te-rangi to sit upon it, which he did, thus saving his own life and upwards of four hundred of his people.

His next exploit was at the Oruhi *pa* (at the mouth of the Whareama River, near Castle Point). Two men of the Hamua (a subtribe of the Ngati-Kahu-ngunu), named Hautuhi and Tohi-te-oru-rangi, were killed, and a great army of two thousand men gathered together to obtain *utu*.

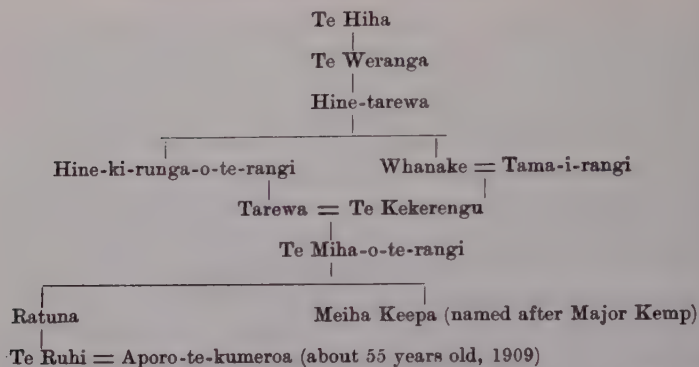
They reached the Oruhi *pa*, but as the place was well fortified and protected they camped for several days, unable to effect an entrance. Then a chief named Te Hiha called out that he would challenge the people of the *pa* to combat; so he selected three hundred of his bravest men, and another chief called Rangi-hui-nuku selected two hundred more, making five hundred in all, and this party separated from the main body and advanced, in the hope that their challenge would be accepted. (Te Hiha, of the Ngati-Ira tribe, was a great warrior who did much fighting at Wairarapa; he was the author of the following saying:—

*Ma te huruhuru te manu ha rere,
He ao te rangi ka uhia,
He rango te waka ka mania.*

By feathers does the bird fly,
By clouds are the heavens covered,
By skids does the canoe slide along.

The modern meaning of which is, "Money is the sinews of war.")

A rough idea of Te Hiha's period may be obtained from the following genealogical table:—



The two challenging chiefs were not disappointed. Tu-te-whakaru-a-nga-rangi, the leading chief in the *pa*, likewise selected five hundred of his best men, and formed up to meet the invaders. Not only did he meet them, but he beat them, and drove them into the river; indeed, if it had not been for the river they would all have been killed; as it was many saved themselves by swimming across. Both the assaulting chiefs escaped, but Te Hiha was afterwards known as Te Hiha-moumou-tangata (Te Hiha, waster of mankind).

Now, although this portion of the army was badly beaten, there were still the fifteen hundred men under Nuku who were very anxious to strike immediately, and so obtain *utu* for their late companions. But Nuku said, "No, wait. When night comes lay ambuscades in the flax on both sides of the track, and in the morning you will find *utu* enough and to spare." When night fell Nuku sent his companions up the hill, and placed them in various divisions in hiding on both sides of the track leading from the *pa* to the camp, which was about two miles distant, and when morning broke he sent another three hundred men with the apparent intention of attacking the *pa*.

Now, when Tu-te-whakaru saw the three hundred approaching, he sent out six hundred of his best men to meet them, and as Nuku's company drew near the *pa*, the parties met, and a general scramble took place. Then Nuku retreated towards his camp, and as though defeated, whilst all the rest of the people in the *pa* rushed out to join in the pursuit and participate in the victory, for the people of Oruhi were hungry; they had been besieged for several days, and now they thought the opportunity to obtain provisions was before them. But they knew not of Nuku's men in hiding, who waited till the people of the *pa* were busy pursuing, and then they took them in the rear. Great was the killing. And now the name of Nuku was established, and his name was spoken everywhere.

(To be continued.)

TRADITIONS AND LEGENDS.

COLLECTED FROM THE NATIVES OF MURIHIKŪ.
(SOUTHLAND, NEW ZEALAND.)

BY H. BEATTIE.

PART III.

Continued from page 130, Vol. XXIV.

THE STORY OF HAKI-TE-KURA.

IT was mentioned previously that Manawa (or Manawa-i-waho) was slain by Tuki-auau, who, even at that date, was of mixed Kai-Tahu and Kati-Mamoe parentage, and who ruled over a portion of the Kati-Mamoe tribe. After that deed Tuki-auau and his followers fled southward to be out of the way of retaliation. They finally canoed into the Taiari river and up it to Lake Waiholā, where they built a *pa* known as Whakaraupuka. Near the mouth of the river, on the southern bank, lived a Kati-Mamoe chief, Tu-wiri-roa, in a *pa* called Motupara. He had a daughter named Haki-te-kura, and Tuki-auau had a son named Koroki-whiti, and these two fell in love with one another. One of my informants said that Haki-te-kura had been betrothed to the celebrated Kai-Tahu chief Kawe-riri, but when he saw her face he very unceremoniously departed with his following. At that time, according to the narrator, she was suffering with "king's evil." (He translated this into Maori as "*tuhawaiki*.") Now Koroki-whiti was an exceptionally handsome fellow, and what he could see in Haki-te-kura was a puzzle to my informant, who very ungallantly added, "she was not a beauty at any time." Perhaps not, but she may have had graces of mind which more than compensated for lack of graces of body, and do we not know that nature frequently mates ugly men and beautiful women and vice versa. Anyway, these two loved each other passionately, and when Tuki-auau, alarmed by rumours that his foes were coming south, determined to take to flight, Haki-te-kura made up her mind to go with Koroki-whiti. She stole away from home and to the cliffs by the river, and as her lover's canoe was passing she jumped (evidently she made a high dive, trusting to be picked out of the water by the canoes). Most unfortunately her head instead of cleaving the wates, struck either a rock or the bow of her lover's canoe, and she was killed.

THE ONLY FIGHT ON STEWART ISLAND.

Tu-wiri-roa was naturally very wroth at the death of his daughter for which he blamed Tuki-auau and Koroki-whiti, and he set out after them to avenge her death. The warriors of the neighbouring *pa* O-moua joined in with him in the chase. The fugitives in the meanwhile, had lost no time in seeking a place of refuge, and fled south to Raki-ura (Stewart Island). They went round its coast, for it was almost uninhabited, until they came to the north-west corner where a Kati-Mamoe chief, named Tukete, had a *pa* known as Pu-tatara. Here they were welcomed hospitably, and lived awhile with their hosts. Tu-wiri-roa and his men were searching the coasts for the fugitives, and got round to Mason's Bay (Te One-roa). They were under the shelter of the islets known as Timore and Te Poho-o-Tairea when up to the north they saw canoes fishing on a splendid groper ground alongside two rocks known as O-rua-kotuku. They bore down on them, and as these rocks are well out in Mason's Bay, the fishers could not get ashore in time and fell a prey to the better armed war-party. Those on shore could not help their companions but hastened into the *pa* and made ready to withstand an attack, which was eventually delivered with such effect that the *pa* fell, and most of the inmates, including Tuki-auau, Koroki-whiti and Tukete, were slain. My informants said that this was the only fight that had ever taken place on Raki-ura (Stewart Island). Odd persons have been killed there now and again, but if any other fight ever took place on its shores it must have been a very detached affair, and outside tribal history altogether. This story has been told in various ways in varying degrees of incompleteness, but there is more of it yet. Before passing on I may mention that I have a much longer account of the Putatara fight and differing in details, but the short account above gives the gist of the matter.

TE REREKA-O-TU-HOKAIRAKI.

When Tu-wiri-roa slew the inmates of Putatara he saved two small boys who took his fancy and brought them up at Motupara. Their names were Tu-okioki and Kape-taua-ki-whiti, and when they were man-grown Tu-wiri-roa, now an old man, brooded over his share of the killing of Tuki-auau and regretting it (or may be the fact that there had been no fighting since) he told the lads that they should avenge their fallen leader. He told them the names of Tuki-auau's kinsmen in the North Island, and sent them forth. They reached Marlborough safely, and a kindly chief lent them a canoe and they eventually reached Hawke's Bay, where on or near the Wairoa River dwelt Tu-pari-taniwha a chief of Kati-Porou or Kati-Kahununu.*

* Doubtless it would be the latter tribe, for Ngati-Poron live at Waiapu and that neighbourhood, not far south of the East Cape.—EDITOR.

My informant first heard this tale about sixty years ago, and the last time about thirty years ago, and he very much regretted that he had forgotten some of the details, such as the name of the chief who lent the canoe, the name of the canoe itself, and the name of the *pa* where Tu-pari-taniwha lived.

Tu-pari-taniwha finally consented to help the lads to obtain revenge and set out with 240 warriors. When they reached the Taiari river (some miles south of Dunedin) they found O-moua *pa* too strongly situated to attack, so they resorted to treachery and duplicity. They built a *pa* on Te-amoka mound some miles up the river, and by guile enticed the warriors of O-moua to feast with them, and then fell on them and foully slew them. A chief named Tu-hokai-raki not feeling well had not gone to the feast, and with the very old men, the boys and the women and babes, was in the *pa*, when they saw their ferocious enemies at the very gate. Tu-hokai-raki rushed out and seeing the charging foe fled as fast as he could toward the river. He was headed off and ran down the projecting spur known to the White man as "The Maori Leap." At the end he jumped, trusting to swim across the river, but he was killed in the water. As for the two young chiefs they returned to the North Island with Tu-pari-taniwha, but subsequently lived in Canterbury my informant thought.

WARFARE AT LAKE WANAKA.

As we have seen the first Kai-Tahu chief to settle in Canterbury was Tu-te-kawa. When he was a very old man the *pa* he was living at, Wai-kakahi, was taken by Moki, and he was killed. His son Te Raki-tamau subsequently could have killed Moki, but spared him. See "South Island Maoris," pp. 75-76. My account is much the same). This Te Raki-tamau afterwards led a Kai-Tahu foray to the West Coast. He was a cousin of Moki, as my informant said their mothers were sisters. When his father Tu-te-kawa settled at Kaiapoi, amongst the Waitaha people, long before Turakau-tahi settled there, it was only natural that Te Raki-tamau should select a Waitaha wife, but it does not seem so natural that his son Weka should lead a warlike expedition against his kinspeople at Lake Wanaka. The news of the approaching *taua* seems to have preceded them for, according to my informant, the people of the village were talking of the threatening invasion. Amongst them were two young Waitaha ladies of rank, the elder being named Kanakana, but the younger one's name eluded the narrator. They were eating a woodhen at the time, and when they heard the news one cried out, "Oh, who will save us?" and receiving no answer again cried out the question. Her grandfather was sitting near her and said "If the foe come call on a chief the same name as that bird you are eating and he will save you." And so they did. When the village fell to the assault of the coastal natives the girls

called out loudly, "Weka! Weka!" and he heard the call, and they were both spared and taken to the coast with the other prisoners. This was the end of the Waitaha people living at Wanaka, as since then any inhabitants there, have been of the mixed Kati-Mamoe Kai-Tahu people. The leading chief of the Waitaha killed there was Potiki-tautahi.

THE NAMING OF RAKI-URA.

A son of Weka's was named Te Raki-tamau, after his grandfather, and concerning this young man the following story is told. He married a Waitaha girl named Hine-rau. Soon after the young lady took ill and felt that she was going to die, and she begged her husband to go south and get her girl cousin and bring her there, so that he could marry her before she herself died. Te Raki-tamau set out for Lake Taupo, Anau, which was then the principal place of the Waitaha tribe, but he heard that they were then on a visit to Pu-tatara, on Stewart Island, and he went there. At that time this place, Pu-tatara, was almost the only permanent settlement on Moutere-nui, as Stewart Island was then called. The parts about Paterson Inlet, The Neck, etc., were visited by itinerant parties in the bird and berry season, etc., but it is said there were no people in constant residence there. When Te Raki-tamau reached Pu-tatara he found the people of his quest, and was hospitably received and entertained. After the inevitable feasting and speech-making the visitor broached the object of his visit, and asked for the hand of the young lady (whose name the narrator could not recall). There followed a silence fraught with constraint, as the girl had been married just a few days before and was then away with her husband. When this was broken to the young man he blushed. After he had recovered from his embarrassment he asked who owned the islands around Moutere-nui, and if anyone lived on them. When he was told that they were occasionally visited for seals and birds, but that no one owned them, he swung his staff and said, "All those are mine." He was an ancestor, indirectly, of Tu-hawaiki, a very celebrated chief in modern times. The big island was often humourously alluded to as Te-ura-o-Te-Raki-tamau (the blush of Te Raki-tamau), and was shortened to Raki-ura. As a sequel to the story his wife Hine-rau did not die for long after.

A NEW PLAN OF CAMPAIGN.

When Tura-kautahi got firmly established at Kaiapoi, the Kai-Tahu determined on a plan of campaign against Kati-Mamoe as follows:—One *tau*a was to proceed down the coast whilst the other made its way by an inland route to Southland, and thus they would get the Kati-Mamoe between two fires as it were. The inland party was put under the leadership of Kawe-riri (a son of Tura-kautahi).

and grandson of Tuahu-riri), whilst the coastal party was under Taoka (a son of Te Rua-hikihiki, and grandson of Manawa), and Te Wera, his cousin. Let us follow the fortunes of the inland party. One account given me said they came through the Mackenzie Country, while the other said they followed the coast to the Waitaki River, and then up this river to Lake Wanaka, and from there to the Kawarau at the outlet of Lake Wakatipu, and thence by the Papapuni (Nevis River) and Nokomai to the Waimea Plain. This same route from Wanaka was followed by Te Puoho's raiders in 1836.* Tu-te-makohu, the man who finished Waitai, was living in his *pa* known as O-taupiri (this is now called Otapiri Hill, Glenure, and is at the edge of the plain). Tu-te-makohu, although classed as a Kati-Mamoe, was related to Kawe-riri—one native said he was a cousin, another that he was a second cousin, and the other account merely says, "a distant relative," but as the slayer of Waitai he was "wanted." When the *taua* arrived on the Waimeha they surprised some of the O-taupiri people down there fishing, and caught them all but one, Te-kiri-matua by name. This chief raced for O-taupiri, and being a fast runner, and with a fair start he outdistanced all pursuit, even though the speedy Para-kiore chased him. He told them in the *pa* that it was a small *taua*—of course he had only seen the scouts who surprised the fishing-party, and this deceived him. Tu-te-makohu doubted this information, and as the *pa* was untenable, with his small force he determined to make for Lake Wakatipu where Marakai lived.

THE BATTLE OF WAI-TARAMEA.

When Tu-te-makohu evacuated the O-taupiri *pa* his people headed northward and that night reached the Five Rivers Plain. They were greatly retarded in their flight by a very old chief named Te Kairere who had to be carried along. The infirm old man pleaded to be left behind in the *pa* but Tu-te-makohu thought they could still save him, and took him along. The hostile *taua* followed them swiftly and overtook them at the Oswald Stream (Wai-taramea). I was told that near this stream are two mounds known as Hakataramea, and that the fight raged round them, but my principal informant had not heard this. When morning broke the fugitives saw the approaching foe, and to their horror found they were outnumbered by three or four to one. They knew it was a hopeless case, but determined to sell their lives as early as possible. Tu-te-makohu disguised himself by loosing his *poko* or hair fastening and letting his hair down, and by taking off his leggings, to look like a common man. They came up in a long line, and the *toas* jumped forward, and the engagement began. It is said

* See "Taranaki Coast," p. 542. Dr. McNab, in his "Old Whaling Days," 181, gives reasons for thinking Te Puoho (who was of the Ngati-Tama tribe of North Taranaki) was killed near Gore in about January, 1837.—EDITOR.

that Kawe-riri who was of a fearless nature; had the presumption to engage Te-kiri-matua, Waha-hauka and Tu-te-makohu together. He seized the last named who stood stock-still and never struggled so Kawe-riri thought it was an ordinary fellow beneath his dignity and let him go, and Tu-te-makohu stooping quickly picked up a *huara* (long spear) lying on the ground and drove it through him. The dying Kawe-riri fell backwards, and in the confusion that followed Tu-te-makohu slipped to the rear. There was only one man in the Kai-tahu force who knew Tu-te-makohu by sight, and he was looking eagerly about for him with the idea of killing him and making a name for himself. He caught a glimpse of Tu-te-makohu's face as the latter slipped to the rear, and seeing he could not reach him he called out that the quarry was escaping. Te Mai-werohia a young chief of mixed Waitaha, Kati-Mamoe, and Kai-Tahu descent, and moreover related to Tu-te-makohu, took up the chase. He was gaining on the fugitive who called out and asked his name. The fact was soon established that they were related, so the young man desisted from the chase, but seeing Para-kiore, a brother of Kawe-riri, close behind he bent down and began working with his feet. Para-kiore angrily demanded why he had not caught the fugitive, but Te-mai-werohia replied that his *paraerae* (footgear, sandals) had worked loose, so Para-kiore continued the chase alone. He was noted for his fleetness of foot, and rapidly overhauled Tu-te-makohu who was then toiling up Tarahau-kapiti rugged slopes. (This mountain is called by the white people, the West Dome.) The fugitive implored the mists to descend, and the gods heard his *karakia* for they sent the fleecy fog down and he escaped. The Kai-tahu camped that night by the Wai-taramea, and Tu-te-makohu entered the sleeping camp in search of Marakai's son, a mer boy, and finding the little dead body, cut off the head and took it away with him. The *taua* disorganised by Kawe-riri's death soon after returned whence they came without further fighting.

TU-TE-MAKOHU.

Before passing on I have a few notes about this chief. There were two men of this name, one belonged to the Kai-Tara tribe and the other to the Kati-Mamoe people. This is the one who killed Kawe-riri, and who comes so prominently into our history. One of my informants said:—"Tu-te-makohu, who built the Taupiri *pa*, was an ancestor of mine, and there are six generations between us." Another said:—"Tu-te-makohu escaped in the fog, but did not go far, and after his enemies went away he returned to Taupiri, which is a hill. The creeks the Europeans call O-tapiri is really O-hiriru. After Kawe-riri's death Tu-te-makohu was never troubled again, and lived in peace until his death years after. There is, or was when I was young, a very big Totara tree on that hill, and I believe that Tu-te-makohu was buried

under it." The last item is incorrect according to another, for although Tu-te-makohu died at Taupiri years after the fight, his body was carried to the ancient burial place at O-maui, where Te Raki-tauneke and other great chiefs were buried.

When Tu-te-makohu and Marakai attacked Mokamoka, and killed Waitai and his leading men, O-taupiri was left with only women and children in it. The *taua* came up the O-reti to about O-kai-te-rau, where it divided, Marakai and his contingent going on viâ the Paihere-kowao pass to their village at Takerehaka, Lake Wakatipu, whilst Tu-te-makohu and his men turned east to O-taupiri. When he got there he found to his dismay that while he had been absent a chief named Tu-takahi-kura had visited the *pa* and abducted his wife. Tu-te-makohu lost no time in following after, and, coming up with the abductor, had killed him in a fight, somewhere about Taukohu (Molyneaux district). This was some time prior to the Wai-taramaea, and what happened to the lady is not recorded, but I was told that after killing Kawe-riri, Tu-te-makohu married a Kai-Tahu woman, and lived in peace to the end of his days. In regard to Te-mai-werohia, who chased him, this young man married Tamaki-takaha, a Kati-Mamoe woman descended from Hotu-mamoe.

THE COASTAL WARFARE.

The Kai-Tahu, who came down the coast, distinguished themselves by fighting one another. It is very difficult to straighten out the narrative of that warfare, but here it is as well as I could disentangle it. Taoka is often called Te Wera's uncle, and then again they are termed cousins and sometimes brothers—in any case the ties of blood should have knit them together, instead of which we find them usually at loggerheads, and frequently fighting in deadly feud. It has been mentioned before that there were two chiefs named Moki. The first was the son of Tuahu-riri, and has been mentioned already, but the second Moki, the son of Te Rua-hikihiki, now comes into the story. Te Rua-hikihiki married two sisters, and by the elder one he had Te Matauirā, Moki and other sons, and Uritoko, a daughter; and by the younger one he had a son, Taoka. This last named chief set out from Kaiapoi with the intention of vanquishing the Kati-Mamoe down the coast, and he built *pas* at O-taoka, in South Canterbury, and at Katiki, in North Otago, and there we will leave him for the present.

Moki lived with the Kati-Mamoe people at Pukekura (Otago Heads). His child died, and to "pay for it," as the narrator expressed it, he sent out a small party under Kapo to kill someone as *utu*.

Te Wera and Patuki had a sister who had married Te Rehu, who lived at Pu-rakau-nui, and they were on a visit to her from their *pa* near Wai-koua-iti. They were sitting in Te Rehu's *whare* one evening, when Kapo stole up to the building and hurled a spear through the

little window. Te Rehu ducked, and the spear struck and killed his father, whose name the narrator could not recall. Kapo's men surrounded the *whare* and waited for daylight. It was a very dark night, and Te Rehu burrowed under the wall and escaped with the intention of going to Wai-koua-iti for help. Te Wera and Patuki would not run from a foe so they remained behind, and Te Wera repeated a long *karakia*. He got through the first half of it fluently, but the second half was very halting. Again he tried with the same result, so they knew that one was to be killed and one escape. Just before it was daylight they pulled back the door suddenly and made a dash for it. Patuki, who was in advance, was killed, but Te Wera had a marvellous escape and rushed to a *waka-hunua* (double canoe) and dodged under the platform and dived. He kept under the water a long time and covered a good distance. When he was safe across on the other shore he called out to the war-party to be alert, to sleep with their wives and feed their children well, for he was coming to avenge Patuki. Te Wera made straight for Pa-katata, on Huri-awa peninsula, and found that Te Rehu had got there shortly before, and the people were lamenting for Te Wera and Patuki. In revenge for Patuki's death Te Wera sailed round into Otago Harbour, and surprising some women getting *whitau* (flax), he slew them and cut off their heads. The canoe then went under Pukekura *pa*, and the heads were held up to the view of the inmates.

TAOKA VERSUS TE WERA.

Having thus squared accounts with the Pukekura people, Te Wera desired to make peace with Moki, and he asked Taoka to come and make the negotiations. Taoka, who was then at O-tipua, in South Canterbury, went to Pukekura, and made a fairly lengthy visit there, after which he canoed to Timaru, and never went near Te Wera, much to the latter's annoyance and disgust. Te Wera went to make peace himself, but his good intentions were not carried out. While he was talking before Pukekura, a man named Te Taoho amused himself by throwing small sticks at the visitors. Te Aruhe, the hot-headed son of Te Wera, said, "We are not children to let sticks be thrown at us," and started hostilities. As soon as the struggle commenced Te Wera killed Kapo at once. Te Taoho escaped, and will be mentioned later on. One of the few men who was saved of those at Pukekura, was Moehuka. He did not like the look of things when the visitors appeared, and retired to the top of a hill near before the fight began, recognising that discretion was the better part of valour. The narrator could not say whether Moki was killed here or not. During the slaughter of the people of the *pa* Te Wera saw a small boy, named Taikawa, and spared his life. This Taikawa comes into the history later on. After this killing, Te Wera went back to Pa-katata for a

hile, and then to Timaru to see Taoka, but found that the latter was away at O-tipua. Taoka's son, Roko-marae-roa, was at Timaru, however, and Te Wera killed him in retaliation for the trick Taoka had played on him. He sent two chiefs (whose names the narrator had forgotten) to tell Taoka that he had killed his son. He thought that Taoka would kill these two men of rank to equalise the killing of his son. Taoka was not at home when the two chiefs called, so they gave Taoka's wives the message, and set out back to Te Wera. Night overtaking them they camped on the beach. When Taoka returned to his home towards evening and was told the news, he was very wrathful, and set out in pursuit of the messengers, but he missed them in the darkness and they got back safely to Te Wera, who, with his men, withdrew to the strong fortress at Pa-katata.

A MEMORABLE SIEGE.

After the slaying of his son, Taoka gathered together his forces and besieged Te Wera in the strongly-fortified *pa* on the Huri-awa peninsula near Karitane and Puke-tiraki. Te Wera had been preparing for such a contingency, as he had laid in a great stock of preserved birds, fern-root and dried fish, etc., and there was a small but permanent spring in the *pa* to supply water. The story of the siege has been told in print before so I will not serve it up again. Suffice it to say that Taoka's *tau* besieged the *pa* for six months and then had to relinquish it owing to the scarcity of food. This had been their difficulty all along, but by scouring the country they managed to keep their leaguer for half a year, and then had to return home. Some time after this Te Wera and a companion chief (whose name my narrator unfortunately forgot and which I have never seen in print) determined to sail for Raki-ura. They set out in their canoes but a storm arose which Te Wera by means of his *karakia* was able to overcome and continue his course, but the other chief was driven into the bay under the cliff called Tau-o-Tarawhata. He determined to go no further, and constructed a *pa* called Mapou-tahi on the small peninsula called Goat Island. Soon after Taoka came down like the wolf on the fold and besieged it. The season was winter, and one wild night Taoka sent his men to see if the palisade was guarded. They reported that it was, and Taoka was so surprised that he went to see for himself, and by careful reconnoitring discovered that the supposed sentries wereummies swinging in the wind. His men quietly got into the *pa* and slaughtered all the inmates except one man who jumped into the sea and escaped. Next day the bodies of the slain were piled up like a large heap of wood, and since then that bay has been known as 'Pukau-nui.

(To be continued.)

POLYNESIAN LINGUISTICS.

III.—POLYNESIAN LANGUAGES OF THE SOLOMON ISLANDS.

BY SIDNEY H. RAY, M.A., F.R.A.I.

1. Introduction.
 2. The Fead or Abgarri Islands.
 3. A Vocabulary of the Language of Nuguria.
 4. The Mortlock or Marqueen Islands.
 5. The Tasman Islands.
 6. A Vocabulary of the Dialects of Tauu and Nukumanu.
 7. Lord Howe Island.
 8. A Vocabulary of the Leuanuia Language.
 9. Stewart Island.
 10. A Vocabulary of the Sikaiana Language
 11. The Islands of Rennell and Bellona.
 12. A Vocabulary of the Mo-ngiki Language.
 13. A Vocabulary of the Mo-ngava Language.
-

I. INTRODUCTION.

POLYNESIAN Languages are spoken on the following islands of the Solomon Group:—

1. Nuguria (Abgarri or Fead Island), a lagoon group east of Ne Mecklenburg (New Ireland), at the northern extremity of the Soloman Group.
2. Tauu (Mortlock or Marqueen Island), south-east of Abgarri and due north of Choiseul Island.
3. Nukumanu (Tasman Islands), a group east of Mortlock, and north of the Lord Howe Group.
4. Leuanuia (Ontong Java or Lord Howe Island), north of Ysabel Island.
5. Sikaiana (Stewart Island), east of Mwala or Malaita Island.
6. Mo-ngiki (Bellona Island), south-west of San Cristoval.
7. Mo-ngava (Rennell Island), south of Mo-ngiki.

The islands on which the first five of these languages are spoken form a chain of outposts to the main islands of the Solomon Group, on the eastern side facing the Ellice Group. Kilinailau (Carteret Atoll), south of Nuguria and west of Tauu, may be regarded as part of the same chain, but the language does not appear to be Polynesian.¹ The language of Ndai (Gower Island) between Sikaiana and Ysabel is definitely Melanesian and is closely connected with the languages of Mwala (or Malaita).²

There can be no doubt as to the Polynesian character of the languages of Nuguria, Tauu, Nukumanu, Leuanuia, Sikaiana, Mo-ngiki and Mo-ngava, of which Grammar Notes and Vocabularies will follow. But their occurrence close to the Melanesian islands are far away to the west of the proper Polynesian region has been a cause of much speculation. One theory regards the population of these islands as the result of a westward drift of colonies of Polynesians from the Eastern islands who have been able to effect a settlement on some of the smaller islands in the Melanesian region. This theory has found its most able advocate in Dr. G. Thilenius who is supported to a large extent by the circumstantial accounts of various observers.³ Another theory regards the Polynesian settlements in Melanesia as remains of settlements formed by the original Polynesians during their migration from their original home in the west to their present settlement. This view has been ably set forth by Mr. W. Churchill.⁴

This subject, in the opinion of the present writer, cannot be fully discussed till the whole of the Polynesian languages spoken in the

1. Dr. Friederici in his MS. states that the Carteret Atoll was formerly peopled by the nearest relatives of the Tauu men. Of the language I only know the following words: *luma* house, *busu* navel (Maori, *pito*), *talinga* ear (Maori, *aringa*), *hauhua* or *holua* outrigger boat, *samana* outrigger float (Maori, *ama*), *kioto* outrigger poles (Maori, *kiato*), *hasinan*, *hasinade* connecting rods of outrigger, *ahono* ropes (Maori, *aho*), *salusalun* longitudinal rods over outrigger poles (Samoan, *lango*), *ok'ono* pole (Maori, *toko*), *limasa* baler, *hose* paddle (Maori, *hoe*), *tururu* mast (Maori, *tira*), *hataka* mat-sail. Cf. *Wissenschaftliche Ergebnisse einer amtlichen Forschungsreise nach dem Bismarck-Archipel. Beiträge zur Völker- und Sprachen-kunde von Deutsch Neuguinea* von Dr. G. Friederici. II. p. 295, *et alibi*. Mitteil. a.d Deutschen Schutz gebieten. Ergänzungsheft, No. 5. Berlin, 1912.

2. The words given in various places by Friederici (op. cit., II., III.) are mostly like Mwala, e.g., *basi* bow, *baipa* shark, *luma* house, *kukua* fowl, *nin* coconut, *hato* sun, *kavò* water, *oru* wind, *kai* yam. The words *asi* sea, *fau* stone, *mai* head, *alinga* ear, omit *t* as in the Mwala languages. The word for 'ear' suffices the pronouns as in Melanesian: *alingaku*, *alingamu*, *alingana*, *my*, *thy*, *his* ear. The names for parts of boats, etc., given by Friederici (II., p. 307) are not Polynesian.

3. Cf. G. Thilenius: *Ethnographische Ergebnisse aus Melanesien*: Nova Acta Soc. Sc. LXXX., No. 1, Halle 1902, p. 78 ff. R. H. Codrington: *Melanesian Languages*, Oxford, 1885, p. 7 ff. G. Turner: *Samoa*, London, 1884, p. 331, and others.

4. W. Churchill: *The Polynesian Wanderings*, Washington, 1911.

Melanesian region have been adequately illustrated. The relations of the Polynesian languages in the Solomon Islands cannot be taken alone, but must be viewed in conjunction with those of the Santa Cruz Group, the New Hebrides, and the Loyalty Islands. There will then remain the further question as to whether these now existing Polynesian languages have affected the Melanesian languages near them, or whether the Polynesian elements found in the Melanesian languages are due to an ancient passage of Polynesians through the Melanesian Region.

A paper on this question, with short vocabularies of all the Polynesian languages in Melanesia, was sent by me to the Editor of "Anthropos," in 1914, but its publication has been prevented by the war. The whole of the evidence as to the connection of the Polynesian and Melanesian languages will, however, be discussed at the conclusion of the present series of papers on Polynesian Linguistics.

II. THE FEAD OR ABGARRIS ISLANDS.

The Fead or Abgarris Islands consist of two atolls situated about 130 miles east of New Ireland (Neu-mecklenburg), and about 110 miles north of Burka, the most northern island of the Solomon Group. The clusters extend from N.W. to S.E. for about 25 miles, and are separated by a deep water channel two miles wide. The northern atoll Malum is uninhabited. The southern consists of several small islands of which Nuguria (Sable or Goodman Island) is the largest, and the only one inhabited.

The islets are covered with coconut.

The population is decreasing. In 1885 there were 160 inhabitants but Dr. Friederici in 1907 found only 50.

The natives have been described by Parkinson¹ and Thilenius. The former states that they are undoubtedly Polynesians, their skin colour that of the Samoans. He is inclined to think that there is an admixture of Micronesian, which is shown not only by the use of Micronesian words, but also in other ways. The natives are more thickset than Samoans, and the legs especially are too short in relation to the well set up upper part of the body. Many men and women have decidedly Malayan features, projecting cheek bones, and small somewhat obliquely slit eyes, low foreheads and smooth hair. The dance

1. R. Parkinson. (1) Dreissig Jahre in der Südsee. Stuttgart, 1907. (2) Zur Ethnographie der nordwestlichen Solomoinselfn in Abhandl. a. Königl. Zoologischen u.s.w. Museums zu Dresden, 1899, and (3) Beiträge zur Kenntnis des Deutschen Schutzgebieten in der Südsee, in Mitteil. der Geog. Gessellsch. in Hamburg, 1887-8.

2. G. Thilenius. Ethnographische Ergebnisse aus Melanesien, in Nova Acta Abhandl. der Kais. Leopold-Carol. deutsch. Akad. a. Naturforscher Bd LXXXI Halle, 1902.

of men and women show great similarity to those of the Kingsmill (i.e. Filbert) Islanders.¹

Specimens of the language of Nuguria have been given by Thilenius,² Parkinson³ and Friederici.⁴ Dr. Friederici has also been kind enough to send me some MS. notes extending his published material. From these sources the following grammatical sketch has been made:—

ALPHABET.—The alphabet contains the following letters:—Vowels : *a, e, i, o, u*. Consonants : *b, f, g, h, k, l, m, n, ng, p, r, s, t, v, w*.

A final short *ë* approaches *ï*, and *ü* has a touch of *ö*; *h* is pronounced hard, and is said by Friederici to approach the sound of *k'*, the German *ch* in *Buch*; *l* is very near to *r*; *v* approaches *h*, and the article *te* is frequently pronounced with the media *d* as *de*. The *n, ng,* and *g* are written. The first corresponds to a more common *ng*, as e.g., *lano* = *lango* fly, *lani* = *langi* sky, and *ng* is comparatively rare, whilst *g* appears as a variant of *k*: *komanu* nape of neck (Thilenius); *gaumanu* Adam's apple (Friederici).

ARTICLE.—This appears as *te*: *te mea* the thing, *te hare* the house. Friederici writes *dë anamata* the eye, *de aihu* the nose, *te vae* the foot. A plural may appear in *a niho* teeth (Friederici) written *ngiho* by Thilenius and Parkinson. But *na* is used as a collective particle by Thilenius in: *nahare* all we belonging to one house, *navaka* all the crew of a boat, *natama kato* many people, *naratama* half the people.

NOUNS.—The method of expressing the plural does not clearly appear, but many words have the plural prefix *na* = Maori *nga*. The word *damaki* is many. The prefix *kai*, denoting the agent is seen in: *kai-lauru* thief, *kai-marie* liberal.

The genitive is shown by juxtaposition with or without the article: *ata isu* point (of) nose, *hatu manava* stone of belly, heart, *te rau te kaku* the leaf (of) the tree.

The subject follows the verb: *suru te la* the sun sets, *husopo te la* the sun rises.

The object also follows the verb: *hoka te niu* husk a coco-nut, *fai te tama tinei te afi* the man lets the fire go out (?) *tinei* = Samoan *tinei* to extinguish.

There are no examples of the dative with nouns.

ADJECTIVES.—These, as well as a qualifying noun, follow the noun qualified: *te rima matua* the adult finger, i.e., thumb, *henua mouna* mountain land, *matani matua* great wind, *tama rikiriki* younger brother.

1. R. Parkinson: Beiträge, etc., p. 203.

2. Op. cit., pp. 84-95. Also Songs in Sikaiana, Liueniua and Nuguria, p. 3-100.

3. R. Parkinson: Zur Ethnographie der Ongtong-Java-und Tasman-Inseln Internat. Archiv f. Ethnographie X., 1897. pp and: Nachtrag, in same Journal X., pp. 194-220.

4. Dr. G. Friederici: Wissenschaftliche Ergebnisse II., III., in various places.

The causative particle *haka*, common with verbs is found only in one doubtful example as *hakamua* before.

PERSONAL PRONOUNS.—These are very confusedly given by Thilenius and Parkinson, and were evidently not understood by them. The only certain forms appear to be as follows, but the meaning here given to the words is not that of the collectors:—

Singular: 1, *anau* (T.), *ko a'ū* (P.); 2, *akoi* (T.), *koe* (P.); 3, —.

Dual: 1 incl. —; 1 exclus., *maua tokatoru*⁽¹⁾; 2 —; 3, *te tokarua*.

Trial: 1 inclus., *tatou tokatoru*⁽²⁾; 1 exclus., *matou tokatoru*⁽³⁾; 2 —; 3, *tela tokatoru*.

Plural: 1 incl., *tatou*; 1 excl., *matou*⁽⁴⁾; 2 —; 3 —.

Thilenius gives *nahekau*, and Parkinson *kela kagake* for 'he,' and Thilenius also gives *matamara kifai* for 'they.'

POSSESSIVES.—These are similarly confused. The words found are:—

Singular: 1, *togu*, *toku*, *haku*, *aku*; 2 —; 3 —.

Dual: 1 inclus., *ataua*, 1 exclus., *amaua*; 2 —; 3 —.

Plural: 1 inclus., *atautou*; 2 —; 3 *otou*.

Examples: *togu henua* my land, *tokumete* my vessel, *aku mea* my possessions, *te mea ataua* thing of us 2, *te mea amaua* thing of us 2, *maua hanaū* children of me and my wife.

Some examples have the personal pronoun following instead of the possessive: *te mea akoi* thy thing, *te hare matou* our (given as 'your' house).

Anau and *akoe* (properly 'I,' 'thou') are given by Parkinson for 'thy' and 'his.'

INTERROGATIVES.—Thilenius gives the following interrogatives: Who? which? *tamahe*? What? *hekaua*? Why? *sea*? Where? *hefe*? Whither? *gigila*? When? *nafe*? Where is the place? *tekua na he*? Where is he? *tomaihe*? Whither goes he? *hare gigila*? In these appear equivalents of the Samoan: *tama* boy (man), *fea*, *seā*, *afe*, 'i, *ita*, *anafea*, *ifea*, wrongly used.

DEMONSTRATIVES.—*Tama nei*, this (man?), *na tamara*, that, another.

VERBS.—Some verbs appear in the vocabularies with *u* or *h* prefixed: *unoho* dwell, *ulano* forget, *uhano* go, and the same also appears with verbal adjectives as *umasa* low, *usaho* straight, *umai* dead.

The causative *haka* is seen in *haka muri* follow, *hakamumuni* lose, *hakapunu* stop up.

The reciprocal appears in *fe-u*, feed (properly 'suckle').

The desiderative is *fia* or *hia*: *nau ku fikai* I would eat, *fikai* (T. *hiakia* (P.), to be hungry; *fia inu* (T.), *hia inu* (P.), to be thirsty.

(1) Given as 'you 2.' (2) Given as 'exclusive.' (3) Given as 'you 3' (4) Given with the word *tamaki*, 'many' following. (5) Given as 'yours.'

The negative is *se* or *teai*: *nau se lono* I hear not, *teai te hai te mea* cannot (lit. not doing the thing).

ADVERBS.—Directive: *mai* hither, *hare mai*, *au mai* come. Time: *te vane* now; *te lane*, *te ra nei* (P.), to-day; *taiao*, *te eao* (P), to-morrow; *te afi*, *ananahi* (P), yesterday; *te rara* day before yesterday, day after to-morrow. Place: outside, *i haho*; between, *iloto*; bushward, *itua*; seaward, *i taki*. Also used with *ki*: *sai ki luna* hang up, *tuku ki raro* pull down, *soro ki uta* pull to land, etc.

PREPOSITIONS.—*ki* to, towards, *i* in, at, as in preceding phrases, *te* (P) to, with: *kaumai te nau*, I give to him (?); *uhano te koi*, I go with thee.

CONJUNCTION.—*ma*, and; *te tama ma te hahine*, the man and the woman.

NUMERALS.—The numerals 1-10 are thus given by Thilenius (T), Parkinson (P.), and Friederici (F.).

(T.)	(P.)	(F.)
1. <i>tokotahi</i>	<i>tahi</i>	<i>tahi</i>
2. <i>he lua</i>	<i>lua</i>	<i>luā</i>
3. <i>he tolu</i>	<i>tolū</i>	<i>tolu</i> (sometimes <i>toru</i>)
4. <i>he ha</i>	<i>fā</i>	<i>ha</i>
5. <i>he lima</i>	<i>lima</i>	<i>lima</i>
6. <i>he ono</i>	<i>ono</i>	<i>onō</i>
7. <i>he hitu</i>	<i>hitu</i>	<i>hitu</i>
8. <i>he varu</i>	<i>valu</i>	<i>varu</i> (<i>v</i> nearly= <i>h</i>)
9. <i>he siva</i>	<i>hiva</i>	<i>siva</i>
10. <i>he nahulu</i>	<i>katoa</i>	<i>katoa</i>

The tens are given differently by Thilenius and Parkinson:—

(T.) 20 *luahai*; 30 *toluhai*; 40 *hanahai*; 50 *limahai*; 60 *onohai*; 100 *hutarau*.

(P.) 20 *enahni*; 30 *tupū tolū*; 40 *tupū hā*; 50 *tupū lima*; 100 *tupū helaū*.

The units above the tens are added with the conjunction 'and.'

(T.) 11, *nahulu ma he tahi*. 21, *luahoi ma he tahi*. (P.) 11, *katoa ma he tahi*; 12, *katoa ma lua*; 13, *katoa ma tolu*. Thilenius also gives 101. *hutarau ma he tokotahi*, and 110, *hutarau mahe nahulu*.

Thilenius gives also the following: 200, *luhu tarau*; 1000, *e hua*; 2000, *tru hua*; 3000, *tolu se hua*; 4000, *fa he hua*; 5000, *lima he hua*; 10,000, *mano*. Parkinson has *mano* for 'one thousand.'

The interrogative numeral is: (T.) *efia*? (P.) *e hia*?

Kato is given for "all" by (T.). (Cf. ten.) 'Half' is *temuri* (T.) *temelua* (P.). In these *kato* is the same as *katoa*, ten, and *temuri* is plainly the after part."

Thilenius has also: *maka ruha*, a pair; *tupa*, ten coco-nuts; *tupu lu*, 30 coco-nuts; *maka*, ten fish; *maka lima*, fifty fishes.

When persons are numbered *toko* is prefixed to the numeral.

(To be continued.)

SOME MYTHS AND FOLK STORIES FROM EPI, NEW HEBRIDES.

BY REV. T. E. RIDDLE, COMMUNICATED BY ROBT. M. LAING.

Continued from page 156; Vol. XXIV.

No. 13.—THE ORIGIN OF COUNTING.

A GIRL was wandering in the cover of the bush, when a spirit came and climbed up a Kinai (almond nut, *Pometia pinnata* tree, picked ten kinai nuts and threw them down. The girl took away the tenth. When the spirit climbed down he gathered the nuts and then counted them saying:—

“Kinateta, kinaloa, ligan, plakito, vero, verovero, kotua mligan plakito, lualima.”

Having found one missing he again climbed to get one in its place saying:—

“Tangka, luangka, tetuka, vari-ka, limka, kona, visi, paro, siwe kuru.” (This last spoken in falsetto.)

The girl went to bring her father and mother and said, “My father and my mother: let us go down there and see a strange thing doing something down there,” but her father said to her, “Oh no, you go alone.” She said, “Oh no, we will go together and see.” They went with her to that place and she said, “Listen to the man counting kinai nuts over there.” They stopped and listened, and she said “I have got the tenth kinai nut here.” Her mother said to her “Put it back again.” She put it down with the other nine. The spirit came down and counted again: “Kinateta, kinaloa, lignan, plakito, vero, verovero, katoa, mligani, plaki to, lualima; tangka, luangka, tel’ka, vari’ka, lim’ka kona, visi, paro, siwe, kuru.”

They set them in order and then the spirit went down into the valley and went to the sea at Pulu Longoro.

(N.B.—Epi numerals are tanga, lua, telu, vari, lima, orai olua, orelu, ovari lualima, so these may be archaie or fanciful forms of the first five kinateta, kina loa may also be similar forms of one and two.—T.E.R.)

Another old count given by the father of the oldest woman at Nikaura, when she was young and he an old man.

1 kinata	5 ropasia	9 rapila
2 kinalua	6 pilirongo	10 rapwisi
3 kinatou	7 rongopili	
4 tourepa	8 rasisila	

14.—THE ORIGIN OF TAPU THINGS.

(Told by Erewo, Nikaura, Epi.)

A MAN walking by the sea saw a snake on a stone and he spoke to it. The snake said, "My Grandfather, you stay here and I will go home." The man went along the shore, and the snake became a fish and swam by sea. But the man seeing a fish, shot it with an arrow, and when he went to take it he saw it was a snake that was on his weapon. He knocked off the snake into the sea, and he fled along the shore, but the snake followed after him as he went. He went home, but it still followed, and the man walked on and on until he could go no further. He spoke to his friends and said, "Gather together the *turbo* shells that I may go into the hole of one of them." They did as he said. When they had gathered them up he went into the hole. The snake ate up the *turbo* shells one by one until only one remained, the one in which the man was. He cried to his friends and said, "Hear ye my voice for the last time," and the snake bit through the *turbo* shell and bit him to death. His friends took it and buried it. They smote the snake and burned it, but it came to life again, and fled because it was a *tapu* snake.

Now, when we smite a thing and it comes to life again, we are afraid, for it is a sacred or poisonous (*tapu*) thing.

15.—THE STORY OF THE TARO PUDDING.

THIS story is about two Telerikos (Dragons) who scraped *taro* to make a pudding, and put it on the fire. One was a fierce Teleriko, the other a gentle Teleriko. When the pudding was cooked the fierce one took her part, cut it, and offered it to the grandson of the gentle one. She called the child, whose name was Aaamwe (chanting in a rough voice)—

"Aaamwe, Simbong' bongia
Maleto, maleto."

But the child's mother forbade her to go, saying, "Don't go, this is just the fierce one calling, your own grandmother is here." Afterwards the gentle one took her *taro* pudding and called (in a gentle voice)—

"Aaamwa, Simbong' bongia
Maleto, maleto,"

and the child's mother said to her, "That is your grandmother. She is here now." The child went down and took the pudding. On another day the fierce one prepared a *taro* pudding, and, having put

it on the fire first, she cooked it quickly, took it off and cried (in harsh voice)—

“Simbong’ bongia,
Maleto, maleto.”

The mother again forbade the child, saying, “Don’t go, that the fierce one calling, your own grandmother is here.” Afterwards the gentle one took off her pudding and cried (gently)—

“Aaamwe, Simbong’ bongia
Maleto, maleto, maleto,

This is your grandmother that calls,” and the child went down and took the *taro* pudding from her, and brought it up and ate it. After she had eaten it, the fierce one scraped again another pudding saying, “However can I destroy him?” She called softly—

“Aaamwe, Simbong’ bongia
Maleto, maleto, maleto.”

The child thought it was his own grandmother and ran down. When he had got down the fierce one killed him.

After awhile the real grandmother called, and the child’s mother said, “He has already gone down to you.” The grandmother said, “Oh no, he has not come down. We always forbade it, we said you would let evil come to my grandson, and now you have let him come down and the fierce Leriko has smitten him.”

Now the fierce one wrapped him in cooking leaves and put him (in the *taro* pudding) on the fire. When he was cooked, she cut him up and the juice of the child was in the pudding. She gave a part of this pudding to the gentle one, who said, “Now, here is something like the juice of my grandson,” but the other said, “No, no! It is only the *taro* juice.” A while after saying this the fierce one went and took a *pandanus* mat to plait it, and while she was plaiting the gentle one said to her, “My word, sister, your mat is a good one.” She replied, “This mat of mine I plaited long ago, I have brought it out to finish it now.” The gentle one came near, and saw on the mat a flat, sharp-edged stone, which was used as a weight. She took it up, saying, “Sister, your stone is a good one.” When she stooped to bite off the *pandanus* strands the gentle one took the sharp stone and cut off the head of the fierce one with it, and so she died.

Now the Epi people say it is “The destined death for the child whom she killed,” or Retribution with the lame foot.

No. 16.—THE LERIKO AND THE FOWLS.

THIS is the story of a man who built a fowlhouse in the bush. He put his fowls in it and went away. In the morning he fed them and counted them. A Leriko came and took away one at midday and ate it. In the evening the man sought it in vain. H

turned to the village and said, "To day I fed my fowls and they were all there, I came again and one I could not find." In the morning he went again to feed them and saw they were all there, but when he had gone back to his house the Leriko came and took out another. In the evening he went and searched for it in vain. He said, "I came and fed the fowls and they were all right. What can be destroying them?" So he stayed and built a shelter and watched, and when the Leriko came flying to take one he shot it. The man then shouted to the village folk, "You folk there come quickly, I have caught that creature which has been eating my fowls." They all came with clubs and smashed it to pieces.

No. 17.—THE LERIKO CHILD WHO STOLE FOOD.

(Explains the magic power of the *kirasimevia* bush.)

THIS is a story about a child Leriko, a male, that was at Lokopi. Once it happened that this Leriko child was at its house, and when he saw the tide was out, and the people away from the village he went down to the village and cried, "Marapiawa talilui (a thing with a face like an owl at front and back)." One face looks shoreward, the other looks to the sea. On two other occasions he cried and went down to the village, and when he had eaten the villagers' food he cried out and then went again into his door. One morning when all the village people were on the reef he went down and again ate their *pau* and plantains, and cooked *taro* puddings. When those who were at the shore came up he said, "Perhaps a man may see me," and he fled.

A man was sitting under the eaves of the house, and as the Leriko child fled he took hold of the child's mile-long hair. The child wished to flee right off but the man held his hair firmly, and when he went up he found his hair fast. Go, the child said, "Up and down: go down to the inside of your house," and then the man let go and hid. The Leriko child came back and said, "It is all right, it is all right." He went back, and the man grasped the hair again. When the child got up he found his hair fast again and said, "Up and down: go down to the inside of your house." When he came down the man at the side of the house let go and hid.

The Leriko child looked and said, "It is all right." Then he went up again, and just then the men from the beach came up. He was still going up when they arrived, and the man went and seized the hair saying, "Come quickly, I have caught that thing that has always been eating our food from inside the houses." They came and pulled on his hair, and pulled the Leriko child down to them, and they smote him. They took all kinds of sticks to smite him with but

it was useless. Then they took the kirasimevia (false kava) and smothered him and killed him. They tried to cook him on all kinds of sticks but he remained uncooked. Then they took his long hair and cooked him with it, and it roasted him.

(This seems a variant of No. 10.—R.M.L.)

18.—A-SUPUE NA MALI'S ESCAPE FROM THE LERIKOS.

(Told by Leluo Marua and Erewo, Nikaura, Epi.)

A MAN wished to go to a dance, and his wife said, "I will carry the child, and go with you." He said, "No! you stay." The man now went away from her, and when he was dancing the woman took the child and went after him along the Te-leriko's road, and there they met the Dragon. It said to her, "My child, you have brought my grandchild, and have arrived, come let us sit down." They sat down, and as they sat the child began to cry. The Dragon said, "My grandchild is hungry, now let us cut off a breast, cut it, scrape it (like a yam), and feed the child." They remained till evening, and then went and sat on a mat outside the house. Then they went inside, and the Dragon said, "Bring my grandchild and we will lie down." They lay down, and the mother hung a piece of nautilus shell on her neck. The shell flashed, and the Dragon thought it was the woman's eye. The male Dragon said, "Now let us kill our shrimp," but the female forbade it, saying, "No! they are still awake." After that, when they lay helpless, the male again said, "Let us now kill our shrimp," but the female said, "Wait a bit," and she told the woman to lie in the inner end of the house, but the woman would not consent, but said "You go and lie at the inner end, I, with your grandchild, will lie in the doorway." The Dragon came to shut the door and took ashes and puffed them in the doorway, and the stones became firm. The dust of the ashes fell on the woman's body, and she kept it. When they wished to open the door, they again puffed ashes in the doorway. When the Dragon was asleep, the woman now took the ashes and puffed it. The door opened and she got up, took her child, and fled outside, having again puffed the ashes to close the door. She and the child fled, and as the Dragon rose it saw the nautilus shell flashing on the woman's mat. It thought it was the woman still lying there, and it wished to eat her. It bit the stone and broke its teeth, for the woman had fled away. The male Dragon said to his wife, "I said to you we should eat her, but you forbade it." Then he followed and shouted, saying, "Pia yu tamatama pulu pe" (O breast where do you

resound fully), and the breast which the child had eaten said, "K-r-r-r-r," and when the Dragon had followed them for some distance, he cried again, "O breast where do you resound fully?" and it answered again, "K-r-r-r-r." The child's mother heard it making this sound in the child's stomach, and said, "What is this?" The child said to its mother, "I don't know; there is something in my neck, it made this sound." The mother took the child up and held up the legs. The breast fell down on the road, and they two fled. The Dragon cried out again, until he came to the place that the breast lay. He called again, and it answered from the ground. Now the two went right away, and the Dragon returned.

NO. 19.—THE MAN ON THE BANANA TREE AND THE LERIKO.

(Told by Lemano, Nikaura, Epi.)

TWO old women planted bananas, and afterwards the two bananas sprouted and two leaves opened, one had one leaf, and the other none. They grew until they opened their mouth (i.e., flower-sheath) and had fruit. A certain man was walking and went up and saw the bananas were ripe. He climbed up on to the stalk. A Leriko went to watch, saw the man above, and said to him, "Ne katirere pario, I will eat of the bananas." The man picked one and threw it down. The Leriko swallowed it whole and said, "Ne katirere pario, I will eat of the bananas." The man took a banana and threw it down. The Leriko swallowed it whole, and so on till the bananas were finished. Afterwards the man said, "Where shall I go that I may descend?" The Leriko said, "You come down I will destroy you." The man said, "Go away." It said, "No, you come down and I will destroy you." It continued talking to the man till he was afraid, and stayed up the tree. Then the Leriko cut across the banana stalk: when the man saw the Leriko cut it across, he was frightened, came flying down and dashed himself to death.

NO. 20.—HOW THE TELERIKO ATE UP THE TARO PUDDING.

THIS is the story of a man who carried his taro pudding in a coconut-leaf basket. As he went along the road he met a teleriko. The teleriko said, "I will eat of your taro pudding." He took out a piece and handed it to her. Having swallowed it whole the teleriko

said, "I will eat of your *taro* pudding." He got out another piece and handed it to her. She swallowed it whole. The *teleriko* did this until the pudding was finished. Then he threw down the basket and fled from it.

(This is probably the same story as No. 19, that of the *Leriko* and the Bananas, but not so well told.—T.E.R.)

No. 21.—AN EXPLANATION OF THE LANDSLIPS ON THE STEEP HILLS AT THE BACK OF NIKAURA, EPI, NEW HEBRIDES.

THIS is a story about a *Teleriko* which flew from Paama (the nearest island, ten miles away) and settled in a garden. The men had planted *taro* in a garden and as it was ripe they were pulling it. The *Teleriko* came also and pulled *taro*. It cried, "Hey. . . I pulled. . . *taro*. . . the fire has scorched my mouth. It has been in it for a long time and I am nearly dead. I cannot see you."

They saw it shouting and they said, "How can we destroy it?" and they thought they would dig a hole. This they did, then two men went into it, each bent his bow and took it down into the hole. They cut the big leaves of the giant *taro*, and covered the hole. They waited and saw the *Teleriko* fly from Paama and settle in the garden. The *Teleriko* had four eyes—two in front and two behind. One man took his bow and shot the back eye, and the arrow came out of the front one; the other also shot a back eye, and the arrow came out of the front eye. The *Teleriko* came out and cried, "U-wi-i-i-i-h. They have mortally wounded me. I will fly and settle on the big leafy banyan tree at Pialai." It died there, and its bones fell, and made a hill of mould at the root. The flood water flows past this to the sea at Wele, and it is called Wolowo, the land which slips and slips forever.

[The above stories from the Melanesian people of the New Hebrides show in a very marked manner the difference in mentality between them and their neighbours the Polynesians. If nothing else had been written about these people, the stories alone would show them to be many degrees inferior in culture to the Polynesians. Compare the sublime ideas illustrated in "The Lore of the Wharū wānanga" (Polynesian) with the childish and inconsequent matter in the stories. They nevertheless serve a useful purpose.—EDITOR.]



NOTES AND QUERIES.

[203] Kuranui as a name for the Moa.

A short time ago, while looking through Sir. G. Grey's "Proverbial and Popular Sayings of the Ancestors of the New Zealand Race," I noticed on page 64 the following proverb:—"Maka e! Ka mate koe i te hukarere. E kore au e mate, i te ahu o Kuranui." Which is translated as follows:—Hello, Maka, you will die of cold. No, no,—the warmth of the cloak, made from the soft-haired skin of my dog, Kuranui, will keep me alive." By a further reference to the same book, page 101, it will be seen that the same "Maka" was a visitor to Taupo. We presume that he was one of the chiefs of the Arawa.

In the "Polynesian Journal," Vol. XX., page 55, we find that "Kuranui" was the name by which the Moa was known to the early Maoris. Is it possible that the cloak in question was in part or wholly made of a Moa's skin?

H. J. FLETCHER.

[In an old Maori song sent us by Mr. T. W. Downs, we find the following:—

Haere ra e hine ma, E tama ma,
E koro ma e, ki roto o Hawaiki-rangi
I runga o Irihia i Tawhiti-nui,
I Tawhiti-pa-mamao, ki Te Hono-i-wairua
Ki te huna i a te Kuranui e ngaro nei

Depart o daughters! O sons!
O the elders, to Hawaiki-rangi (Hawaiki-of-the-heavens),
Above at Irihia, at Tawhiti-nui,
At Tawhiti-pa-mamao (three names for the 'fatherland'),
At Te Hono-i-wairua (the gathering-place-of-the-spirits),
Like the disappearance of the Kuranui now lost for ever.

In this Kuranui is said to be a name for the moa; and in other songs of the same character this disappearance of the bird is referred to under its usual name, i.e., 'E ngaro nei i te ngaro o te Moa.' (Disappeared in the same manner as the Moa). There appears little doubt the Moa is referred to in Mr. Fletcher's quotation.]—EDITOR.

[264] Polynesian Ethnology of Pennsylvania University.

Our Hon. Member, Mr. W. Churchill, writes as follows:—"The University of Pennsylvania here has invited me to give two courses in Ethnology. Of course I am glad to give freely of my time and such knowledge as I possess. I come

down from New York twice a week for the purpose. One course, for candidates for the doctorate, is in methodology. I have set them the practical problem of the initial material for the preparation of a monograph on the house. . . .

"The other course, for candidates for the Master's Degree and a few picked Undergraduates, is a course of an hour each Tuesday and Thursday on the theme 'Peoples of the Pacific.' It is very popular, about 50 students are registered and that is a large number in a graduate course. I do not know that a Polynesian Course has ever been given in any University, and I am delighted to enjoy this opportunity."

[Our members will be glad to learn that Polynesian studies are thus being encouraged by this well known University. We wish every success to the scheme.]—EDITOR.

PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 29th March, 1916, when the following members were present: The President, Messrs. Newman, Bullard, Fraser, Roy, and W. W. Smith.

Correspondence was dealt with, amongst it a letter from His Excellency The Governor forwarding an application from His Excellency The Governor of French Oceania for an exchange of our publications with those of the "Société d'Etudes Oceaniennes" of Tahiti, which was agreed to by the Council.

The following new members were elected:—

Captain Thos. Wilson, New Plymouth.

R. D. Welsh, Hawera.

Thos. Avery, New Plymouth.

George Shalfoon, Opotiki.

A paper was received as follows:—

Polynesian Linguistics III., Polynesian Languages of the Solomon Islands. By Sidney H. Ray, M.A., F.R.A.I.

HISTORY OF NGATI-KAHU-NGUNU.

BY T. W. DOWNES.

CHAPTER VI.

(Continued from Vol. XXV., page 8.)

LEAVING Nuku in the south, we next find some of the northern sub-tribes in trouble at Hawke's Bay, where they sustained several defeats. The first of these was at Iho-o-te-rei; which was a little island *pa* in the Ahuriri harbour, where a fight took place about nine generations after Tamatea-ariki, and many years before the fights at Te Roto-a-Tara; when Te Heuheu was a very young man.

The reason why the dispute arose was on account of a carved post called Rai-o-matangi that had been erected as a boundary mark, and had been burnt by Tipu-hau of the Ngati-Hine-uru people. Maturi and Hawai were of the Ngati-Kahu-ngunu tribe, and both these chiefs were killed with many of their people, as the place was attacked suddenly by a very strong force of Waikato, Ngati-Raukawa and Ngati-Tuwharetoa.

There seems to have been another fight at Kokakonui, the outcome of the above, at which Ngati-Kahu-ngunu lost their leaders Te Ringa-mutu and Haua, but I do not understand the connection.

The next battle that occurred was Maunga-wharau in Ta-manu-hiri's time, where over one hundred people were killed, and after that came Ara-pipi which was fought with native weapons in Te Whati-apiti's time. Te Heuheu, as a young man, also took part here. Ngati-Tu-whare-toa engaged Ngati-Kahu-ngunu in revenge for the death of Manu-hiri. This was a crushing defeat for Ngati-Kahu-ngunu for they lost forty-two men, while Te Heuheu only lost eight. It was at this fight that the celebrated greenstone Pahikaure was taken by the Taupo people.

I regret that my notes of these events are so meagre. In Volume IX. of this Journal some of the same battles are mentioned, and from the two accounts the later day historian may, perhaps, be able to produce a readable and reliable history.

Following Maunga-wharau, came the fall of Te Roto-a-Tara *pa* which occurred about 1820. Details that led up to this event are as follows :—

A young girl of high rank, the daughter of Te Rangi-o-Tu, was in the bush with some of her maiden companions gathering *kiekie*, when she was suddenly surprised by a travelling party from inland Patea, who brutally ravished the whole party, and nearly killed Hine-whiwhi, Te Rangi-o-Tu's daughter, who was only a child about eight or ten years old. This outrage was not avenged at the time, but the Ngati-Kahu-ngunu leaders were not troubled by loss of memory.

Shortly afterwards a Ngati-Tu-whare-toa chief, named Puka-hou, with a party of twenty men, came into the Ngati-Kahu-ngunu district and robbed a *pa* called Whare-rangi (on the western side of the lake at Napier) while all the inhabitants of the place were attending a meeting at Tutae-kuri. They rifled the *whatas*, burnt the *whares*, and retired. This was the second offence, but still Ngati-Kahu-ngunu stirred not.

Then came a party from Taupo, who killed a woman of high rank related to Te Moana-nui; and they also took the *pa* Te Roto-a-Tara and killed the whole of the inhabitants of that place, thirty-seven in number—men, women and children. The Roto-a-Tara *pa* was situated on an island in the lake called Awarua-o-Pori-rua, and to get at it the besiegers made *moki* or rafts of *raupo*, and during the watches of a dark night, when they knew most of the fighting men were away at Wai-marama, they gained an entrance while the inmates were sleeping. Te Whati-apiti and Kawakawa were both killed, but Hapuku, who was recognised as the chief leader, escaped, being one of those who had gone to Wai-marama.

This happened when most of the Ngati-Kahu-ngunu tribes were living in the Wairarapa district. It was on their return north that a noted chief, named Pareihe, asked Nuku for his help to put out the fires kindled at Te Roto-a-Tara by Ngati-Tu-whare-toa, who were then living at the *pa* they had taken. These chiefs decided that they would go to Nuku-aurua ('Te Mahia peninsula) for a time in order to gain strength to quench the fires of Te Heuheu, "the smoke of which was rising to the very sky." At the end of about two years an army of six hundred men left the peninsula and travelled to Te Aute, near which is Te Roto-a-Tara. Besides provisions in plenty, they carried with them two canoes, by means of which they trusted to reach Te Roto-a-Tara without difficulty. The *taua* travelled at night, and they planned to take the *pa* at night also. While it was dark they ferried their men over the lake and hid them in the *raupo* at the edge of the island, and then when daylight was ushered in they delivered their attack. This time Ngati-Kahu-ngunu had their revenge, for the little *pa* was drenched with the blood of every soul in the place, including

the great chief Te Momo, of Ngati-Raukawa, for whom is the following lament:—

KO TE TANGI MO TE MOMO
i mate i a Ngati-Kahu-ngunu

Tera te whetu,
Kamokamo ana mai,
Ka tangi te whaitiri,
Ka rapa te uira,
Te tohu o Hoturoa,
I maunu atu ai;

Kaitoa, kia mate,
Nau i rere mua,
He waewae tapeka
I te ara ripeka,
He pukainga pakake,
Ki Te Roto-a-Tara.

Ma wai e hura,
Ki te umu ki Kohotea ra,
Ma te Rau-paraha,
Ma Toheata ra (Tohe-a-pare),
Mana e tamoe
Te awa kei Ahuriri.

Kia riro mai taku kai,
Ko Te Wera,
Me horo mata tonu
Te roro o Pareihe
Hei poupou ake
Mo roto i a au.
Iri mai e pa!
I runga te turuturu.

To uru mahora
Ka pua e te tai.
To kiri rauwhero
Ka whara kei muri,
Koa noa mai ra,
Te wahine a Tipuhi,
Tahuri mai o mata.
Te tikitiki rau mokimoki,
Ko te huna i te moa,
I makere iho ai,
Te tara o te marama e—i—.

A LAMENT FOR TE MOMO,

who was killed by Ngati-Kahu-ngunu.

Yonder the star glittereth—
Crashes the thunder—
Flashes forth the lightening—
The sign of Hoturoa.

'Tis well you died,
Forward you ran,
With hurrying feet,
That led to insecurity.
By the cross roads you sped
Where fell the chiefs at Tara's lake.

Who now will be the first at Kahotea,
The ovens to uncover,
Te Rau-paraha or Toheata perhaps—
Who now remains to stem the flood of Ahuriri's river—
That I may obtain Te Wera as my food,
That I may swallow raw Pareihe's brains
To strengthen and support me inwardly.

Alas, O Father ; there you hang
Upon the upraised staff ;
Your head exposed to vulgar gaze,
And blown from side to side.
Tipuhi's wife will as a plaything turn
And beat the red skin of your face.

Alas for the head once sweetly scented
With Mokimoki leaves.
Thou art no more, alas !
Lost like the extinct Moa—
Fallen as the orb'd moon.

After this victory, as Nuku was returning north, he met a party of Ngati-Tu-whare-toa, Ngati-Whiti and Ngati-Tama who were coming along the old inland Patea track. Nuku saw the party in the distance, as they were travelling along a ridge, and sent a messenger forward to ask who they were and where they were bound for.

TE WHITI-O-TU.

The man was told that they were bound for Te Roto-a-Tara, as they had received an invitation to occupy that place with Te Momo. The messenger then informed them that Te Momo was dead, but that Nuku and Pareihe were still very much alive and would doubtless meet them. The two parties met in a valley called Te Whiti-o-Tu on the Upper Waipawa River, and there the fight took place. The Tu-whare-toa *taua* was under the leadership of Huia-tahi, Te Whakaheke, Toatoa, and Te Whanikau, of whom the only one to escape was the

last mentioned. Owing to the Ngati-Kahu-ngunu force having the assistance of four Nga-Puhi guns the Taupo people lost over one hundred men out of their force of three hundred; the loss on the Ngati-Kahu-ngunu side being only seven.

Then followed Mangatoetoe. When Te Whiti-o-Tu was lost, the survivors fled to inland Patea, gathered upwards of two hundred more fighting men, and were again on the war-path before their late victors had finished eating and preserving the slain. The northern chief Te Wera, who had thrown in his lot with the Hawke's Bay people had an idea they might be attacked while the flush of victory was still upon them, so he sent out eight scouts and directed them to return with all possible speed should they detect any cause for alarm. There was a full moon at the time, and almost immediately one of the scouts returned reporting danger. Te Wera thereupon advised his allies to light a great number of fires over a considerable area of ground, and that they should then form a huge circle well outside the fire region, the idea being that the enemy, seeing the fires would presume the camp was asleep, and divide into parties, allowing so many for each fire, which they would creep up to and await the dawn. This was exactly what took place Ngati-Tu-whare-toa divided into parties and quietly spread themselves over the deserted camp, but when dawn revealed the true position they found they were trapped like birds in a snare, and being in small companies they were quickly despatched. Upwards of two hundred were killed, among whom were the chiefs Tanguru, Puhiaawe, Whakarongo, Ringa-nohu, and others; the loss on the Ngati-Kahu-ngunu side being insignificant.

After this signal victory, Ngati-Kahu-ngunu naturally expected that their foes would be clamouring for revenge. They prepared and waited. Presently there came a combination of Ngati-Upoko-iri under Hoeroa, Ngati-Hau under Pehi-turoa, and Ngati-Tama under Tangi-te-ruru, who attacked the *pa* at Wai-pohue, near Po-ranga-hau (Hawke's Bay). It turned out to be only a small affair; the invaders were forced to retreat from Te Wera's four guns, and only a very few people were killed.

TOKA-A-KUKU.

The next item in the long chain of crowding events was not quite so bloodless. It was called Toka-a-kuku, and took place about 1825. (So said my informant; it probably took place a few years later.)*

Toka-a-kuku, which is a place near Te Kaha, Bay of Plenty, occurred in the early Gospel times. Some of the natives obtained dried leaves of the *Rangi-ora* shrub upon which texts in the English language had been written in charcoal by the Northern Missionaries.

* It occurred in 1836—see "Maori Wars of the Nineteenth Century," p. 469, 2nd Edition.—EDITOR.

"These," said the natives, "are the *Pakeha* gods that made the heavens and the earth." It was this influence that prevented the bodies of the slain being eaten, as was the usual custom after the battle was over. The *pa* that was taken was situated north of Whare-Kahika, and was in revenge for two battles named Te Whetu-o-matarau and Pari-nui-o-te-ra lost by Te Kani-a-takirau some time before this. The *pa* was a strong one, and contained between six and seven thousand people. (My informant was doubtless talking a *Maori*). While the invaders only numbered about one thousand.

Some time before the battle, Te-Kani-a-Takirau, of the Ngati-Porou tribe, sent the chiefs Te Houkamau, Tama-nui-te-ra, and five others to ask Pareihe and Nuku to help him take revenge against the Whanau-a-Apa-nui people, who were living beyond Whare-kahika, for the two defeats above mentioned.

Pareihe and Nuku started off to help, and when they reached Nukutaurua (on the east side of Te Mahia Peninsula, between Wairoa and Gisborne), Te Kani gave them a great war-canoe, which took forty men to paddle, twenty on each side, also a calabash full of red ochre, two mats, and one dogskin mat called Tapu-nui (the name of the dog whose skin supplied this mat was Tapu-nui, hence the name of the mat). When the present was laid before them Pareihe asked Nuku what his opinion was—should they go forward or return. Said Nuku, "Never turn back when the voice of war is sounding in your ears." A Nga-Puhi chief called Te Wera-Hauraki (who had settled at Nukutaurua and married a Ngati-Kahu-ngunu woman) supported Nuku in his resolve, and so Pareihe was satisfied, and sent word to Kani-a-takirau to bring all the scattered people in from the back country, to establish camps along the road which they were to pass, also to have plenty of food, weapons, and *waka* ready, for the Ngati-Kahu-ngunu war-party was hastening to their assistance.

Soon they came along, went right up to Toka-a-kuku, and there the fight took place, the Ngati-Kahu-ngunu being victorious, four hundred of the enemy being slain. After the battle was over, a huge *whata*, or stage, was erected, long poles being lashed to upright supports, something like a great post-and-rail fence. Then the dead were tied together, one foot of each man, and in pairs they were thrown over the poles, making a solid wall of dead men, and because of this arrangement the battle was called Whata-tangata. Then all the captured slaves were placed under the *whata*, a captured chief called Te Koata-waho being placed on a mat in the centre of the group, but forward from them. This man was Te Kani's uncle, and when Te Kani saw him he called out and said, "My uncle, I cannot save you; because of the many chiefs of the Ngati-Porou which you have killed, you must die." Then, turning round to the victorious war-party, Te Kani continued, "There is Te Koata-waho; you can do

with him what you wish, for he is in your hands now." Then one of the brave fellows of Ngati-Porou, called Takituangia, got up and said to Te Kani, "I'll take him and fight him man and man; we can't kill him there sitting on his mat." Then he handed him three weapons—a *taiaha*, a *tokotoko*, and a *patu paraoa*—and said, "Take your choice, for you must fight." Te Koata-waho replied, "Give me a *taiaha*; I die by a chief's weapon." They stood up, fought, and the brave Takituangia was killed. Directly Te Koata felled his adversary he flew off, but was caught after getting about three miles, was brought back, and duly added to the *whata-tangata*. After the feast Nuku and Pareihe returned home, with their names sounding to the very heavens.*

Said my informant, "This man Te Kani was on one occasion, some time previous to this fight, notified that he would be called upon to entertain some distinguished men named Te Houkamau, Tama-nui-te-ra, Te Wheo and Tahu-rangi, and to his dismay found there was nothing procurable in the way of provisions to set before his guests with the exception of fern-root. He talked it over, and the only feasible suggestion was to kill one of his own people. Thereupon lots were prepared; a number of rushes were cut to an equal length with the exception of one piece which was left somewhat longer, and every man, woman, and child in the *pa* drew for life or death. The unfortunate individual who drew the long piece was an old man named Tongatapu, who immediately gave himself up to save the honour of his chiefs.

When fresh meat was set before the visitors, as a relish to their fern-root, they were somewhat surprised, and asked Te Kani if he had been fighting just before their arrival. Their host was afraid to acknowledge the truth, so he told his guests that he had caught and killed an unknown traveller a day or two previous. The truth came to light in the time of the early missionaries.

TE PAKAKE.

After (? really before) Whata-tangata, occurred the great battle at Pakake (1825?). One of my informants stated that this *pa* was built on the western side of the Bluff at Napier, but another well informed native said that it was an island near the mouth of the Ahuriri harbour, which could be reached at low water without much difficulty.† Waikato came down 800 strong, under Rewi-Mania-poto, and invested the place. They occupied the main-land exactly opposite the *pa*, but, as those on the island had canoes, the besiegers made but

* A fine description of this fight will be found in the "Polynesian Journal," Vol. IX., page 78.

† The latter position is correct.—EDITOR.

little headway. Te Hapuku, Kawatiri, Te Moana-nui and others were the defending chiefs. Te Wera, Pareihe and most of the people were at Nuku-taurua not knowing that the northern *tau* was in their district. For a time the Ngati-Kahu-ngunu men held their own, and by repeated sorties killed many of their enemies. In one of these they travelled inland as far as Kai-arero in order to intercept reinforcements. Finding they were unable to starve out the people of the *pa* Waikato made *moki*, and one dark night assaulted the place. A very fierce fight took place in which many were killed on both sides, the honours being fairly equally divided. The chief Hapuku was taken captive by Waikato, also a half-cast Waikato man named Te Arawai. Immediately Rewi captured Hapuku he retired, having heard that Ngati-Kahu-ngunu reinforcements were near. He made enquiries from Ara-wai as to the full strength of the Hawke's Bay tribe, and asked how many men he would require to meet Pareihe and Nuku, and being told that he would require five times as many as he had with him, he lost no time in retreating. Three nights after the fight Te Hapuku escaped and fled home, where he met a party of his people in pursuit of Rewi. The parties met, but instead of further fighting a peace was arranged, an exchange of prisoners took place, and both parties retired to their own districts.

Shortly after this Ngati-Kahu-ngunu received a severe defeat at the hands of Te Heuheu. The causes that led to this event seem somewhat obscure. A man named Te Kere-horua of the Ngati-Porou tribe, really a sub-tribe of Ngati-Kahu-ngunu, had been killed by the Tologa Bay people, and a chief named Potae-aute went to Nuku and asked him to settle the disturbance that had arisen. Nuku replied that he could not fight within Ngatu-Porou boundaries, as the tribes were related.

Being unsuccessful, Potae-aute tried for outside help; he went first to the Arawa people and interviewed their chief Taraia. After considering the proposition, Taraia said, "You go on to the Waikato people: if they help you I'll follow; if not, I won't go, as it is a risky business, and the distance is too far to walk." So Potae-aute went on to Waikato, where he met the chief Paiaka, and after having explained the object of his journey Paiaka said, "You require a very great war-party for this business, and the distance makes the thing bad; however, let us go on together to Taupo, and see what Te Heuheu has to say about it." They journeyed to Taupo, and when Te Heuheu heard of the affair he decided not to form an opinion till he had talked the matter over with Whata-nui, of the Ngati-Raukawa, and Pehi-turoa, of Whanganui. So Te Heuheu sent for Whata-nui and Pehi-turoa, and when they met to consider the position Whata-nui said, "The Hawke's Bay and the Wairarapa people both killed my people at Roto-a-Tara (Te Aute), where we lost Te Momo (the

great chief allied to Ngati-Raukawa, Ngati-Tuwharetoa, and Ngati-Maniapoto); because of this I will join you." Te Heuheu said, "Because of the beating the Ngati-Kahu-ngunu gave me at Te Whiti-o-Tu and Manga-toetoe (in the Hawke's Bay district), I'll consent to take revenge." On hearing this, Pehi Turoa also consented to join; so the three said to Potae-aute, "Go back; gather up your people; be ready. We will travel by the Mohaka road to Wairoa, then on to Nukutaurua, where we will take revenge on the Ngati-Kahu-ngunu for you as well as for ourselves."

So the war-party started off with a great army of a thousand men, and when they neared Nukutaurua the people heard of their approach and started off in canoes to meet them. Near Gisborne they met. There were the Rongo-whaka-ata, the Mahaki-ngai-tahupo, and the Aitanga-hauiti; but in the battle which ensued at the meeting of the two forces these tribes were beaten, their chief Te Heke-tua-te-rangi and his daughter both being taken as slaves, the latter being captured by Te Heuheu himself. When these two were taken Whata-nui said, "Let me kill Heke-tua-te-rangi and his daughter for the blood of Te Momo" (*utu*). But Te Heuheu replied, "You shall not slay a man whom I captured," and, turning round to the captured chief, he said, "Go home, and take your daughter with you." Then said Te Heke-tua-te-rangi, "Now I see that I am saved by you, keep my daughter; I will come back to bring her home."

He went home, and quickly returned with six slaves, a greenstone *mere*, and six mats. This present he handed over to Te Heuheu for saving their lives, saying, "Accept these slaves, mats, and *mere*; give me my daughter and I'll return, and may the sun shine between us for ever and ever." To this speech Te Heuheu replied, "My foot shall never step into this valley, and I will also warn my people lest they offend"; and thus they established a friendship which was never broken.

After this Te Heuheu came to the *pa* where Nuku and Pareihe were dwelling, and called out, "Where are Nuku and Pareihe?" Then went Nuku and Pareihe outside the gate, and called back to Te Heuheu, "Here we are. What do you want?" Then said Te Heuheu, "When are you coming out to meet me in fight? I have heard a lot about your bravery in battle, and have followed you up with the intention of fighting, but there you are, sitting in your *pa* like owls in supplejacks." Pareihe, answering said, "Are you not satisfied with the great heap of dead men you have slain—enough to keep you and all your force in food for twelve months? What more do you want? Go, return to your land." Te Heuheu replied, "When you see the clouds all red in the sky you will know that I have returned with all my party (a threat to burn all the *pa* as he returned), but the thunder of my footsteps will I leave behind for you to hear." Pareihe again

answered, "This is a foreign land, not my own home. Why do you wish to fight in a strange land? But listen: the thunder of your footstep will I follow, and may be you will then obtain the satisfaction of fighting me." Te Heuheu lifted his arm, so as to signify his acceptance of the challenge and terms.

OMAKUKARA.

When the harvest of *kumara* had been gathered in, Pareihe and Nuku went on to Taupo to redeem their promise—to follow the sound of Te Heuheu's footsteps. They conquered the Taupo people at a battle called Omakukara, on the west side of Taupo, where they killed four hundred, and piled them up in a great heap, presenting the pile to the daughter of (here the narrator's memory was at fault). Then on the war-party went to the southern end of the lake, in order to find Te Heuheu himself. Te Heuheu was at this time on an island in the lake (probably Motutaiko), and when he saw the great war-party at the side of the lake he said to his people, "Who can stand against that forest? It is not policy to throw our lives away when we see danger"; and turning to his daughter, Te Rohu, he said, "Go to the people of Ngati-Kahu-ngunu, for my life must be saved through you." His daughter answered, "Why, would you give me up to be killed?" Te Heuheu replied, "Not so, my girl, for your mother is closely related to them." So he sent Te Rohu with six men; but before they went he caused to be tied round the forehead of each the symbol of peace (the broad part of the flax tied round in a circle for the head, and finished with a sort of bow in front).

Then the seven left the island and met the war-party at Tauranga-Taupo (a river on the eastern side of the lake), and, after the greeting was over, Te Heuheu said, "Come hither Pareihe, Nuku, and Te Wera; you have fulfilled your promise made at Nukutaurua, for you have followed me, and have made your mark in my lake. No other tribe has ever been able to establish such a mark, so now we will make peace for ever, for our daughter made peace, and a woman's peace is a lasting peace. Remember."

Paireihe, noticing a *kawau* (shag) sitting on a stump in the lake, said to Te Heuheu, "Is this true what you say?" Te Heuheu replied, "Yes." Then said Pareihe, "If I shoot that shag with this new weapon [he had a gun] it will certainly be a true peace." He raised the gun, and the shag fell.

After this the *taua* returned again to Nukutaurua, and shortly after they reached home they heard that two men and a woman had been killed by Rangi-tane. The names of those killed were Paia (Te Moana-nui's mother), Pae-rikiriki, and Te Hau-waho, and they were killed by Whatanui in revenge for Te Momo. When the news

reached the peninsula Pareihe stood up and said to Nuku and his people, "I shall want your help, for we must obtain *utu* from Rangi-tane." So off they started for Hawke's Bay and other Rangi-tane lands, and as they went along victorious they captured the principal women of Rangi-tane as slaves, and killed many of their men, the principal slaughter taking place at Te Ruru, on the Manawa-tu River (near Dannevirke).

Then they returned, carrying the captive women with them. Among those taken were the two daughters of Kai-mokopuna. The chief Hapuku married one of these, and their son's name was Te Watini Hapuku. No revenge was ever obtained for these victories.

(To be concluded in next issue of Journal.)

POLYNESIAN LINGUISTICS.

III.—POLYNESIAN LANGUAGES OF THE SOLOMON ISLANDS.

BY SIDNEY H. RAY, M.A., F.R.A.I.

Continued from page 23, Vol. XXV.

III. A VOCABULARY OF THE LANGUAGE OF NUGURIA.

IN the following list the unmarked words are from Thilenius, those in () from Parkinson, and those in [] from Friederici. s indicates that the word is cognate with Samoan, though often with different spelling, and variant meaning. A few cognates with Maori only, are marked m.

ENGLISH	NUGURIA	ENGLISH	NUGURIA
About ..	tahuri	Away ..	hahale
Adam's apple	hakahi [gaŭmanŭ]	Axe (<i>bone</i>) ..	pauo
After ..	muri, s.	Axe (<i>shell</i>) ..	toki, s.
Again ..	sikahoki	Bachelor ..	tama-tautama
All ..	kato, s.	Back ..	tua, s.
Along ..	taha	Bad ..	pahea
Always ..	te-rara-te-rara	Bamboo ..	matila, parumu
And ..	ma, s.	Banana ..	huti, s.
Answer (a call) ..	tariatu, s.	Banana (<i>sucker</i>) ..	usomo
Ant ..	loo, s.	Band (<i>string</i>)	maia, s.
Apron ..	minimini, cf. s., mingi- mingi	Bareheaded ..	poko-hulu-momore
Apron		Bark (<i>tree</i>) ..	pau, oiri, s.
(<i>woman's</i> <i>mat</i>) ..	marau, cf. s., malo	Bark (<i>inner</i>)	paku, s.
Arm ..	rima (nima), s.	Bark (<i>cork</i>) ..	ongivi
Arm (<i>lower</i>)	sukusuku-rima	Basket (<i>food</i>)	kete, s.
Arm (<i>upper</i>)	kakaukau	Basket (<i>rub-</i> <i>bish</i>) ..	porapora, s.
Armband (<i>coco-fibre</i>)	karikau	Basket (<i>woman's</i> <i>store</i>) ..	loki
Armpit ..	afina	Bat ..	mahani (?)
Ashes ..	lehulehu, s.	Beach ..	oneone, s.
Ask (<i>beg</i>) ..	kamai-te-name	Beard ..	kunikuni (lauru-kauvae)
Ask (<i>question</i>)	sisili, s.	Beautiful ..	mataleilei, s.
Aunt ..	kawe-hahine	Before ..	hakamua
Awake (<i>to be</i>)	hekau	Beg ..	kamai-te-name

ENGLISH	NUGURIA
Begin ..	hamata, s.
Behind ..	muri, s.
Belly (<i>lower</i>) ..	kona, s.
Belly (<i>upper</i>) ..	manawa, s.
Bench ..	nahoa, s.
Bend ..	hokolu, s.
Bewail ..	hakutani
Big ..	matua, s.
Bind <i>v.</i> ..	tamau
Bird ..	manu, s.
<i>Ptilopus</i>	
<i>fasciatus</i> ..	manu-tangi
<i>Ptilopus</i>	
<i>Perousei</i> ..	manu-ma
Bite ..	umiumi, s.
Bitter ..	mamara, cf. s. mamala, mala
Black, ..	ūli, s.
Bladder ..	tana-mimi, s.
Blind ..	hulono (matapūni), s.
Blood ..	toto, s.
Blow ..	ili, s.
Blue ..	(ūli-parara), cf. s. uli, pala
Blunt ..	teha
Boat ..	vaka, s.
Body ..	natino-kato, s.
Bone ..	ivi, s.
Bore <i>v.</i> ..	fae
Borer (<i>shell</i>) ..	fao, s.
Born (<i>to be</i>) ..	meamea
Bottom ..	paioero
Boundary ..	tutana
Bowl ..	ipu, s.
Box (<i>European</i>) ..	ponotau
Boy ..	tama, s.
Breadfruit ..	ulu (kūrū), s.
Break ..	motu, s.
Breast <i>m.</i> ..	uma s.; arana, cf. s. ālanga
Breast <i>f.</i> ..	u, s.
Bridegroom ..	sorono-motu
Bring ..	kaumai, s.
Brother ..	uso, s. (kave)
Brother (<i>elder</i>) ..	tama
Brother	
(<i>younger</i>) ..	tama-riki
Brother-in-	
law ..	enahni
Bud ..	hokanoto
Build ..	faofao

ENGLISH	NUGURIA
Burial place ..	kawa
Burn ..	te-afi-tungu, hare-uvela, s.
Bury ..	tanu-te-tama-hakumate, s. (kutoro-tanu)
Bush ..	vao, s.
Butterfly ..	pepe, s.
Buy ..	tau s.
Calf of leg ..	kuna-vae (kauanga-wai, M.)
Calm (<i>local</i>) ..	lūlū (ruru, M.)
Calm (<i>to be</i>) ..	umarino (marino, M.)
Calm weather ..	marino, M. marino
Carry ..	hakailoa
Carry (<i>on back</i>) ..	amo-konau, s.
Carry (<i>on back</i> <i>with cord</i>) ..	haha, s.
Carry (<i>ehild on</i> <i>hip</i>) ..	amo-koto-kuvasi
Carry (<i>in hand</i>) ..	naeo
Carry (<i>on stick</i>) ..	amo, s. M.
Carry (<i>on stick</i> <i>between two</i>) ..	hamoki-tahua
Catch ..	siho
Cause <i>v.</i> ..	fai, s.
Cave ..	rua-tuai (<i>hole old</i>)
Centipede ..	hatualoa, s. hatuturi, M.
Cheeks ..	nakauasa (karahau) s.
Chew ..	vaiu
Chief ..	tanata-matua (ariki) s.
Child ..	tema-likiliki, tama- ringiringi, s.
Chin ..	kauwae, (kaūvae), [kaū- vāē], s.
Clap (<i>hands in</i> <i>dance</i>) ..	mahiva, s.
Clean ..	tāe, cf. s. tāe
Climb ..	hangei-te-lakau
Climb (<i>tree</i>) ..	kake, s.
Clitoris ..	koo
Cloud (<i>rain</i>) ..	rehurehu, kaniva, rehu, mist, M., cf. <i>Milky-way</i>
Coccyx ..	moisuku
Cock ..	karava-atangata
Coco-nut ..	—
Coco-nut (<i>drinking</i>) ..	niu, s.
Coco-nut (<i>dry</i> <i>for copra</i>) ..	matu, cf. s., mātū

ENGLISH	NUGURIA	ENGLISH	NUGURIA
Coco-nut (<i>germinating</i>)	takataka	Dog	.. mano-ki-tama (= <i>animal male</i>)
Coco-nut (<i>embryo</i>)	.. oo, s.	Door	.. tokatoka (toka) s. totob
Coco-nut (<i>milk</i>)	.. hua, (vai-matū) s.	Dream <i>v.</i>	.. miti, s.
Coco-nut (<i>shell</i>)	.. ipu (ipū-matū), s.	Dress (<i>wrap up</i>)	.. afu, s.
Cold	.. makariri, s.	Drink	.. inu (einū) s.
Collar-bone	na-ivi-ua, s.	Drown	.. takavili, cf. s. ta'aviliviri
Come	.. haremai	Dry	.. manu, s. (pakupaku) or s. pa'upa'u
Come hither	au-mai, cf. <i>bring</i>	Dull	.. vavare
Come quickly	rua-rumai	Dumb	.. nunu, s. ngungu
Comet	.. manu	Dust	.. teretere-akea, cf. s. talea
Confess	.. haiato	Dwell	.. unoho, s.
Cook	.. tunu, s.	Ear	.. tarina [tārinā] s.
Coral	.. kamu, s.	Ear (<i>hole</i>)	.. te-poko-tarina, s.
Coral-reef	.. angau, s.	Ear (<i>lobe</i>)	.. (kaū-tarina), s.
Corpse	.. natino-kumate, s.	Ear-ornament	umarei
Cough	.. tare, s.	Ear-ring	.. kasana
Count	.. apau	Earth (<i>soil</i>)	.. kerekere (ngerengere), s.
Cover	.. kahu, s. 'afu, a <i>siapo wrapper</i>	Earthquake	mahūike, s.; luhe-fenua
Crab	.. varo, s. valo, <i>crayfish</i>	East	.. sobokana [si]
Crippled	.. pipili, s.	Eat	.. hukai, s. 'ai
Cuckoo	.. arewa, s. aleva	Egg	.. hua, s.
Cultivate	.. verena, s. veli, to weed	Elbow	.. pugu-rima (hati-rima)
Current	.. tahe, s. tai, <i>tide</i>	Empty	.. kumaha, cf. s. mavae
Curtain (<i>mosquito</i>)	tainamu, s.	Enemy	.. tahua-ki-susu
Cut (<i>wood</i>)	.. hafa, s.	Evening-star	tarō
Cut down	.. tua-te-langau (<i>tree</i>)	Excrement	.. siko (tiko, <i>m.</i>)
Dance	.. siva, s.	Extinguish	.. fai-tinei (<i>p</i>) s.
Dance (<i>movement of hands</i>)	ruhe, cf. s. lue	Eye	.. anomota [ānāmātā]
Dark	.. pouli, s.	Eye-brow	.. (laulū-mata) s. fulufulu-mata
Daughter-in-law	.. kuila-motu, cf. s. ilāmutu	Eye-lashes	.. uluhu-mata, s. fulufulu-mata
Day	.. lani, ao, s.	Face	.. mata (kanomate), s.
Dead	.. umate, s.	Fall	.. toki-lalo, cf. s. to'ia
Deaf	.. tarina-turi, s.	Family	.. te-hai-te-mana
Deep	.. honu, <i>m.</i> hohonu	Fan	.. ili, s.
Dew	.. samokariri (cf. s. <i>sau ma'alili</i> , cold dew)	Far	.. mamao, s.
Different	.. mea-kehekehe (<i>thing other</i>), mea ke, <i>m.</i>	Far (<i>adj.</i>)	.. peti, s.
Dig (<i>hole</i>)	.. kerite-luo, s.	Father	.. tamana-hakamuri (tamana), s.
Direction	.. kila, cf. s., 'ila, <i>there</i>	Father-in-law	tamana
Dirty	.. kekekeleua, s.	Feast <i>v.</i>	.. heai-taratara
Dish	.. ipu, s.	Feather	.. hahuru, s.
Divide	.. mahaeo, cf. s. māvae, to be split	Feed (<i>of mother</i>)	.. heu
		Fever	.. makariri, s. (<i>cold</i>)
		Fill	.. utu, <i>m.</i> utu
		Fin	.. raparapa (raparapa <i>m.</i>)
		Find	.. maua, s.

ENGLISH

NUGURIA

ENGLISH

NUGURIA

Finger	.. [mäta-rimä] s.
Finish	.. huoti, cf. <i>m.</i> whaka-oti
Fire	.. ahi (ahi), s.
Fish <i>n.</i>	.. ika, s.
Fish <i>v.</i>	.. hanota, s.
Fish (to go to)	hohanota
Fist	.. hikapungu
Flame	.. humatua
Flesh	.. kanohi
Flower	.. te-hua-te-rakau (hua-rakau), cf. <i>s.</i> fua.
Fly <i>n.</i>	.. lano, s.
Fly <i>v.</i>	.. masani, ele (mahanu), cf. <i>s.</i> masangi, <i>high</i>
Fly (soar)	.. ele, <i>s.</i> lele
Foliage	.. laume, <i>s.</i> laumea
Follow	.. hakamuri, s.
Food	.. fai-ni-kai, s.
Foot	.. tapu-vae, cf. <i>s.</i> ankle (mata-vae), footprint in, <i>m.</i>
Foot (sole)	.. aroaro-vae, s.
Forefather	.. tamana-mua, s.
Forehead	.. lae (moā-ülü), <i>s.</i> [raë, rai], <i>m.</i> rae
Forget	.. ulano, <i>s.</i> ngalo
Fowl	.. moa, <i>s.</i> ; karava
Friend	.. haisoa, <i>s.</i> soa
Fruit	.. hua, s.
Full	.. tumu, s.
Fur	.. naunahi
Gather	.. hakatipu, <i>s.</i> fa'aputu
Gauge	.. haite
Girdle (coco-fibre)	.. tautu
Girdle (woman's shell)	.. moso
Girl	.. tamahine, s.
Give	.. kavatu, s.
Go	.. hare, <i>s.</i> , alu (haere, <i>m.</i>)
Go behind	.. hanomuri, s.
Go out (fire)	tinei, s.
God	.. aitu, tenaitu = <i>gods</i> , s.
Good	.. laui
Grandchild	.. hanau, cf. <i>s.</i> fanau
Grass	.. mouku, <i>s.</i> mutia
Grave	.. taruma
Green	.. uri, parara (uri, dark, <i>m.</i>)
Greeting	.. te-arofa, s.
Grow	.. tipu, <i>s.</i> tupu

Gun	.. meilili
Hair (head)	.. rau-ulu, (laü-ulü), [raü-ürü] s.
Hair (pubic)	miko
Hair-dress (men's)	.. noti
Hand	.. rimä, s.
Hand (back)	rua-rima, <i>s.</i> tualima
Hand (palm)	aroaro-rima, s.
Handle <i>v.</i>	hakapau
Hang (trans. <i>v.</i>)	' sai-ki-luna
Hang (intrans. <i>v.</i>)	uta
Hard	.. uoro, maho (taimaha) s.
Hat	.. buloo, ufiuru = <i>European</i> s.
Hate	.. tahia
Haul	.. tuku-te-hau
Head	.. pogohu, (pokouru), [poxouru] s. x = <i>Greek</i> letter
Head (back)	muringutu, tua-te-poko-ürü, s.
Head (crown)	lahe
Healthy	.. haimake
Hear	.. ulono (hakarono) s.
Heart	.. hatu-manava, s.
Hearth	.. talahu, s.
Heel	.. muri-vae, s.
Hibiscus	.. hau, s.
Hide (fur)	.. naunahi
Hide <i>v.</i>	.. fetau
High	.. lolo, mauruna, s.
Hill	.. mauna, s.
Hip	.. kauana
Hold	.. tau, s.
Holdfast	.. taufiki-mau, s.
Hole	.. rua, s.
Hook (fish)	matau, s.
Horn	.. pue
Hot	.. velavela, s.
House	.. hare, [häll], s.
—corner posts	tututuru
—coco cover-	
ing of walls	kabanini
—door	.. tokatoka, <i>s.</i> toto'a
—floor	.. hare-papa, <i>s.</i> papa
—front gable	
wall	.. umata-hare
—gable sticks	hararo, hararoki

ENGLISH	NUGURIA
House continued—	
—horizontal	
wall sticks	hasana
—inside ..	aroto-te-hare
—middle roof	
joists ..	bou
—rafters ..	nohaka, naoto
—roof ..	narau, s. lau, <i>thatch</i>
—side wall ..	taha-hare, cf. s. tafa
—sticks of	
roof ..	tahuhu, taubatu, parelau, turana (tahuhu, ridge pole), M.
—store plat-	
form under	
roof ..	tauna
—vertical	
sticks, in-	
side of gable	horoi
Humanity ..	tama-kato (<i>men-all</i>)
Hungry (<i>to be</i>)	fikai (hikai), s.
Husband ..	tama-mui-hare
Husk <i>v.</i>	oka, s.
Idle ..	nainai, cf. s. ngaingai
Ignorant ..	heai-te-iloa (<i>don't know</i>)
Intestine ..	nakau, s.
Iron ..	katana (katāna)
Island ..	motu, s.
Keep ..	tomai, torakai
Kill ..	tinai, cf. s. tinei
Kindle ..	hula, cf. s. sulu
Knee ..	turi-vae (hatinana), s.
Knee-pan ..	maramara-turi
Knee (<i>hollow</i>	
of)	hatina-vae
Knife ..	naifi (<i>introduced</i>)
Knock ..	tukituki, s. tu'itu'i
Know ..	iloa, s.
Labia	
pudenda ..	nahifi
Lame ..	vaipiko, cf. s. pi'o
Land <i>n.</i>	henua, s.
Land on	
beach <i>v.</i> ..	tute-one, cf. s. tūta
Laugh ..	kata, s.
Leaf ..	rau-te-lakuan (laū-rakaū), s.
Lean ..	pakopako, cf. M. pākōkō
Left hand ..	mahua (iama), M. mau
Leg ..	[vaē] s.
Liberal ..	kai-marie
Lick ..	somosomo

ENGLISH	NUGURIA
Lie down ..	tuku-ki-raro
Lie in wait ..	tari, s.
Lies (<i>to tell</i>) ..	kaileisi
Lift ..	sau
Lift up ..	sau-ki-luna
Light <i>n.</i> ..	marama, s.
Light (<i>weight</i>)	mamā, s.
Lightning ..	uila, s.
Like ..	takotenatahi
Line (<i>fishing</i>)	uka, cf. s. u'a
Lip ..	lau-nuhi (lau-nūtū), s.
Lip (<i>lower</i>) ..	lau-nuhi-ilalo
Lip (<i>upper</i>) ..	lau-nuhi-iaruna
Liver ..	ate, s.
Lizard ..	beru, cf. s. pili
Long (<i>adj.</i>) ..	mauluna
Long ago ..	mamao, s.
Lose ..	hakamumuni
Loud ..	kaulaoi
Low (<i>sound</i>)	lahui
Low (<i>position</i>)	umasi
Lungs ..	mama, s.
Make ..	fai, s.
Man ..	tama
Man (<i>old</i>) ..	tama-te-matua
Many ..	(damaki)
Market ..	kapasa
Mast ..	suilani
Mat (<i>plaited</i>	
<i>coco leaves</i>)	takapau, s. tapa'au, M. tākāpau
Mat (<i>woven</i>	
<i>pandanus</i>)	moena, (s. = <i>bed</i>)
Mat (<i>sewn</i>	
<i>leaves</i>) ..	punamea
Mealtime ..	kai, s.
Menstruate ..	marini, cf. s. malili (maringi, M.)
Measure ..	hua, s.
Meet ..	tahua-kufetau
Midday ..	lani, tutonu-te-la, tu- tonu-te rā, s.
Milk ..	huhu, s.
Milky-way ..	kaniva, s.
Milt ..	tokofare
Mix ..	kakahu
Money (<i>shell</i>)	kua
Mons Veneris	ahu
Moon ..	masina, (marama) s.
— full ..	katoa-te-mahina (ke ma- tua)
— waning ..	ata-te-mahina

ENGLISH	NUGURIA	ENGLISH	NUGURIA
Moon waxing vahi-masina		Nose (point)	mata-isu (mata-ihu, <i>m.</i>)
— new .. (marama-hoū)		Nose orna-	
More .. faimee		ment ..	haranga (<i>man's</i>), kahana (<i>woman's</i>)
Morning .. taao, s.		Not (<i>he has</i>)	teai-mea, s.
Morning-star hetu-ateao, s.		Ocean ..	moana, s.
Morrow .. taiao (te-aaa) s.		Oil ..	lolo, cf. s. lolo
Mosquito .. namu, s.		Old ..	taleva, s. leva
Mother .. tinana, s.		Old man ..	tama-te-matua (tangata-amatua)
Mother-in-		Open <i>v.</i> ..	taraki, s. tatala <i>adj.</i>
law ..	tipuna, cf. s. tupunga	Open space (<i>in</i>	
Mountain ..	mouna (maūna) s.	village) ..	marai, s.
Mouth ..	pokua-lau-nutu (pokūha) s.	Opposite ..	te lataha
Move ..	nahoihoi, s. fa'agāoioi	Outrigger-	
Mussel ..	pure, cf. s. pule	float ..	ama, s. ama
Nail (<i>finger</i>)	moikugu (mai-kūkū) [mäigu xu, malgu xu] x = Greek letter	Over ..	tupu, cf. s. tupu, <i>units above</i>
Naked ..	terefua, s.	Paddle ..	hoe, s.
Name ..	inoa, s.	Paint ..	vari, s.
Narrow ..	haufana	Paint (<i>body</i>	
Native ..	nahiti	with turmeric)	lagei-te-tama, cf. s. la'ei
Navel ..	uso, s.	Part ..	katoa, s. = all
Near ..	pirimai, kila (taū-pirimai)	Pay ..	tahui, s. tauī
Neck ..	ua, tomanu (<i>nape</i>), pana-ua (<i>side</i>) s.	Pearl ..	tama-pa
Necklace (<i>of</i>		Pearl	
woman's		(<i>tridacna</i>) ..	tamanai
hair) ..	fau	Pearl-shell ..	pa
Neck orna-		Peel (<i>taro</i>) <i>v.</i>	valuyalu (<i>te taro</i>), s. valu
ment (<i>men's</i>		Peel	
of whale's		(<i>banana</i>) <i>v.</i>	hure (<i>te huti</i>) <i>m.</i> hōrē
teeth) ..	ngiho, s. nifo, <i>teeth</i>	Peg (<i>wooden</i>)	fao, s.
Neck orna-		Penis ..	ule, mata-ule (<i>glass</i>), s.
ment		Pestle (<i>for</i>	
(<i>women's</i>) ..	katupu	breadfruit)	tukituki, cf. s. tu'ī
Nest ..	moena, (s. = bed)	Piece ..	te muri
Net ..	kupena, s.	Pig ..	pegi
Net (<i>small</i>		Pigeon	
fishing) ..	pena-hanota, cf. s. fagota	(<i>Carpophaga</i>)	rupe, s.
Net (<i>flouting</i>)	uto, cf. s. uto	Pillow ..	aruna, s.
New ..	mea-fou, (koe) s.	Place <i>v.</i> ..	tuku-ki-raro, s.
Night ..	bo, po, s.	Plait (<i>mat</i>) <i>v.</i>	lalana, s.
No ..	heai (teei) s.	Plantation ..	husi, cf. s. fusi, <i>swamp</i>
Noise (<i>to make</i>)	tarana-te-puhua	Play ..	takalo, s.
North ..	te-ubu	Pleased ..	hotu-te-loto
North-west	te-raki, cf. s. la'i	Pot ..	kulo, s.
North-west		Pour (<i>water</i>)	lilingi-te-vai, s.
Monsoon ..	hanage	Praise (<i>diligent</i>	
Nose ..	haisu (ihū) [aihu] s.	worker) ..	tama-mamaro
Nose (nostril)	pana-isu (ponga-ihu, <i>m.</i>)	Pregnant ..	tinae
		Preserve ..	tomai

ENGLISH	NUGURIA
Proclaim	.. varo-atu
Proud	.. sua, cf. s. māsuā
Pudenda (<i>f</i>)	namoa
Pull	.. toniki-mua, cf. s. tongi
Pull (<i>boat to land</i>)	.. soro-ki-uta-te-vaka
Punish	.. saisai, cf. s. s̄ai
Push	.. horo
Put down	.. tuku ki rara, s.
Put on	.. tugu, cf. s. tu'u
Quick	.. hareloto
Rain	.. ua, s.
Rat	.. imoa, isumu (<i>mouse</i>), s.
Raw	.. oimata, s. mata
Receptacle (<i>for oil</i>)	kahaa (? tahā, M.)
Red	.. memea, cf. s. memea
Rejoice	.. huru-fifai, s. fiafia
Relation	.. tepuna, cf. s. tupunga
Ribs	.. harana
Right hand.	.. matua (katea), s. matau
Ring (<i>imported</i>)	mama, s.
Ripe	.. huleu
Rise (<i>in morn-ing</i>)	.. uoho (obo, M.)
Rise (<i>of sun</i>)	husopo-te-la
Road	.. (harena)
Road (<i>main</i>)	harana, s.
Road (<i>side</i>)	.. hara, M. ara
Rock	.. papa, s.
Roll out	.. hakatonu, cf. s. fa'atonu
Roof	.. narau, cf. s. lau, <i>thatch</i>
Root	.. haka, aka, s. a'a
Rope	.. maia, s. maea
Rough	.. tekibi
Round	.. tenepu
Row <i>v.</i>	.. aro, s.
Rub (<i>fire</i>)	.. sika (te-afi) s.
Run	.. momoti, s. momo'e
Sack (<i>sewn leaves</i>)	.. ngoopu
Sail <i>n.</i>	.. la, s.
Salt	.. masina, s. masima
Sand	.. matea, one, s.
Sandals (<i>coco</i>)	taka
Scales (<i>fish</i>)	.. unafi, s.
Scraper (<i>for copra</i>)	.. tutuai
Sea	.. tai, s.
Seaside	.. itaki
See	.. mata, s. māta

ENGLISH	NUGURIA
Seed	.. te-hatu-iloto, (<i>stone inside</i>)
Sell	.. havatu, s.
Send (<i>person</i>)	kavatu-ni (tama)
Set (<i>of sun</i>)	.. suru-te-la
Shadow	.. pauo, s. paolo
Shallow	.. kumaha
Shark	.. mano (mano'o) M. mangu
Sharp	.. uka
Sharp-sighted	tatonu
Shell, <i>v.</i>	.. hoka, s. foa
Shell (<i>big</i>)	.. kumate
Shin (<i>bone</i>)	.. parise
Shine	.. marini
Shirt (<i>Euro-pean</i>)	.. kahuk-atu
Short	.. pukupuku, s.
Shoulder	.. panapana-hua, (kapakau)
Shovel, <i>n.</i>	.. kapa
Show	.. hiloahoi
Sick	.. maki, s.
Sinew	.. nauka, cf. s. u'a
Sing	.. pese, s.
Sister	.. kawe-wahine (kave-hahine)
Sister (<i>my elder</i>)	.. haku kawe (haku = <i>my</i>)
Sister (<i>my younger</i>)	.. haku kawe rikiriki
Sit	.. nofo, s.
Skin	.. natiri
Skull	.. te-ipu-lolu
Sky	.. lani, s.
Sleep	.. umoe, s.
Slide	.. fakaka
Slow	.. telenehe, s. telengese
Small	.. likiliki (rekireki) s. li'i
Smell, <i>v.</i>	.. kamata
Smoke	.. ohu (<i>thin</i>); au (<i>thick</i>), s. asu, M. au
Smooth	.. hakatonu
Snail	.. kanofi, cf. s. anufe, <i>worm</i>
Snake	.. aka; katauta (<i>sea</i>)
Sneeze	.. (akapisi)
Soft	.. lahui (<i>sound</i>); maru, s.
Soil <i>v.</i>	.. hakalele, s.
Son-in-law	.. atariki, cf. s. atali'i
Soon	.. haruharuvai
Sour	.. kona (mamara) s.
South	.. hakalalo
South-east	trade wind tokerau, cf. s. to'elau

ENGLISH	NUGURIA	ENGLISH	NUGURIA
Speak	.. taratara, s.	Thigh (<i>outside of</i>)	.. harana
Spear	.. tao, s.	Thing	.. mea, s.
Spear (<i>fish</i>)	.. tao-hatu	Think	.. hiai, s. fia, <i>wish</i>
Spider	.. roata, cf. s. loata	Thirsty (<i>to be</i>)	fiainu (hiainu) s.
Spit	.. hanu, s. feanu	Thorn	.. tara, vika, s.
Spring <i>n.</i>	.. (vai-keri)	Throw	.. (teria)
Spring <i>v.</i>	.. sopo, s. tupu	Throw (<i>stone</i>)	toni-te-hatu, s.
Stand	.. tu, s.	Thumb	.. te-rima-matua, mata-rima-matua, s.
Stand up	.. tu-ki-lunga, s.	Thunder	.. hetuturi (hoituturi), s.
Star	.. hetu, s.	Tickle <i>v.</i>	.. potohi-pataka (ʔ)
Star (<i>double</i>)	hetua-te-mahana	Tide	.. tahi, s. tai
Star (<i>morning</i>)	hetua-atea	—ebb	.. tai-maha
Star (<i>names of</i>)	matariki, otoru, melapa, paikea, ura	—flood	.. tai-honu
Stay (<i>dwell</i>)	.. unoho, s.	Tired	.. vaivai, s.
Steal	.. kai-huhu, s. ngāoi	Toe	.. matavae, s.
Still <i>adj.</i>	.. hare-loto	Together	.. me-kato (<i>things all</i>)
Stinking	.. pupurau, cf. s. pula u	Tongue	.. alelo [arelō] s.
Stomach	.. hakahula	Tooth	.. ngiho [nihō] s.
Stone	.. hatu, s.	Touch	.. taumi, cf. s. taomi
Stop (<i>flow of water</i>)	.. hakapunu-te-vai, cf. s. punipuni	Tree	.. lakau, (rakau) s.
Storm	.. matani-matua (matangi-oko)	Tridacna	.. muanai
Straight	.. usako, s. sa'o	True	.. taramua, cf. s. talamua <i>predict</i>
String	.. maia, s.	Try	.. hakahari
Strong	.. hemehi, cf. s. māfia	Turmeric	.. lenga, s.
Suckers (<i>above ground</i>)	.. kia	Turmeric-paste	.. roro-mate-lenga
Suckers (<i>banana</i>)	.. usomo	Turn <i>v.</i>	.. furifuri, s. fuli
Sun	.. la, s.	Turtle (<i>hard shell</i>)	.. masana
Sweat <i>v. n.</i>	kavakava, kawakawa, cf. s. 'ava'ava	Turtle (<i>soft shell</i>)	.. tauamea
Sweep	.. tahitahi, s.	Twig	.. mana-rakau (<i>branch of tree</i>) s.
Sweet,	.. vailaoi, malie (vairaoi) s.	Twist	.. milinamotu (<i>a nut from a tree</i>)
Swim	.. kakau, s.	Uncle	.. lau-hanau
Tail (<i>fish</i>)	.. maisuku	Unfruitful	.. verena, cf. s. vele, <i>to weed</i>
Take	.. tutonau	Unripe	.. koimoto
Take away	.. sau-kiluna	Urrinate	.. fimimi, s. mimi
Talkative	.. haeo	Urine	.. mimi, s. mianga
Taste <i>v.</i>	.. hakahari	Vagina	.. hatu
Tattoo <i>v.</i>	.. tatau, s.	Vegetation	.. totoo (s. <i>to be thick</i>)
Tears	.. loemata, s.	Village	.. hare-koto (<i>houses all</i>)
Temples (<i>head</i>)	faiaha	Voice	.. leo, s.
Testicles	.. laho, s.	Vomit	.. lua, s. luai
Thank <i>v.</i>	.. kaimarie	Wait	.. fatali, s.
Then	.. heua-fekau	War	.. isusu
Thief	.. kai-lauru	Wash, <i>v.</i>	.. kaukau, s. 'au'au
Thigh	.. kunavae, s. ongāvae		

ENGLISH	NUGURIA	ENGLISH	NUGURIA
Water .. vai, s.		Wind .. matani, s.	
Water (<i>sweet</i>) vai-atea		Wind (<i>begin-</i>	
Water-spout siosio, s. asiosio		<i>ning</i>) .. taninguoho	
Waves .. peau, s.		Wing .. para	
Weak .. vaivai, s.		Wish .. hukite	
Weaving-		Within .. iloto, s.	
apparatus hakatu-mehau		Woman ... wahine, s., fafine	
Weed .. husi-te-vao, s. futi, vao		Word .. parao; Tahitian, parau	
Weep .. nainai		Work, <i>v.</i> .. haimarue, s. ngalue	
Weir (<i>fish</i>) .. kete, s. 'ete, basket		World .. lani-kato (<i>sky-all</i>)	
Wet .. susuu, s.		Worm .. anufe, s.	
Wet through		Worm (<i>sea</i>) .. anufe-tai, s.	
(<i>with rain</i>) para, s. pala		Wound .. manua, s.	
White .. sinasina, matea, s.		Year .. hetau-tokotahi (<i>season once</i>)	
White-man nakoree		Yellow .. falo, samasama (<i>memes</i>)	
Whole .. mea-lahoi		s.	
Wide .. tamaki		Yes .. ioe, s.	
Widow .. longonui		Young .. tane	
Wife .. tahine, sorona			

(To be continued.)

TRADITIONS AND LEGENDS.

COLLECTED FROM THE NATIVES OF MURIHIKU.

(SOUTHLAND, NEW ZEALAND.)

BY H. BEATTIE.

PART IV.

Continued from page 17 of this Volume.

MATAUIRA AND MARAKAI.

MENTION has been made of the fact that Tu-te-makohu and Marakai went on forays together. On one of these expeditions they took Te Matauirā prisoner, and Marakai wanted to kill him as a dangerous enemy, whilst Tu-te-makohu wished to save his life. Finally Marakai, unfortunately for himself as it afterwards proved, agreed to let the captive go. Matauirā in return for his freedom persuaded Marakai to kill another Kai-Tahu chief as a compensation for Marakai's leniency in releasing him. He further told of the best manner in which to accomplish the deed, and Marakai acted on his advice. Marakai had always been a thorn in the flesh to Kai-Tahu, and now they doubly wanted him for killing this chief (whose name eluded the narrator), and were on the watch for him. Marakai, whose full name was Tipua-Marakai, was of a daring nature, and is said to have been captured on several occasions and to have always effected his escape by stratagem. I have two accounts of his end. The first says that he was captured in the Tunoa-karoro gorge, near Poupou-tu-noa, and that he denied his identity and that his captors took him along with them. He quietly vanished at the first convenient moment, and afterwards settled down at Wharepa, where he died a natural death and was buried on top of the big hill known to this day as Marakai, to commemorate him. From a subsequent interrogation I feel convinced that this informant is mistaken. The other account is as follows: Tu-te-kawa, a Kati-Mamoe chief, made up a *tauā* to go south. His father was Kuhere, and (so as not to be confused with the northern Tu-te-kawa already mentioned) he is often called Tu-te-kawa-a-Kuhere. At this time Marakai, who had the reputation of being as elusive as a ghost, was boldly travelling alone from Te-au-nui (Mataura

Falls) to Wharepa, and somewhere about Otaraia or Kahuwera the *taua* met him. Suspicious of their intentions, Marakai took to his heels and was pursued. A warrior nearly overtook him, and he threw away either his *patu* or *pounamu toki*, and the man turned aside to search for it. Tu-te-kawa, however, was close behind and, being young and speedy, at last caught the older Marakai and led him back to T Matauira, who was with the *taua*. When he saw who the captive was Matauira said, "Marakai! Marakai! *Me te atua, me te tahae*." (Marakai Like a god, like a demon.) Marakai answered, "*Ehara i a au. Na whetu i nini ki te marama*" (It is not me, but the star creeping to the moon), and as Matauira did not reply he went on, "*Me he mea nake na ka tu to akaaka ki wai pahi ko tenei kua kukure noa atu*." (If I had had my way the weapon (or root) would be standing at Waipahi—he would have been killed—and the wailing over by this time. Free translation.) When Matauira, afraid that the captive would divulge his complicity in the killing of the other Kai-Tahu chief, shouted "Patua! Patua!" (Kill! Kill!), poor Marakai was put to death at once. It is said that Marakai once took part in a spear-throwing exploit, when he sang a song of which my informant could remember only the following portion:—

Ka tou rere ku ia E Paihere-kowao *
Te rereka te mata na Maraki
Ki te iwi e—

FIGHTS AT WAIHARAKEKE AND KATIKI.

After the killing of Marakai near Otaraia, the *taua*, under Tu-te-kawa-a-Kuhere, proceeded across the Mataura, Koreti and Aparima rivers until they reached the Waiau river, which they crossed, and so up to the Lilburn or Waiharakeke stream. Here they fell upon a community of inoffensive Waitaha-Kati-Mamoe people living under a chief named Whetuki, and killed him and most of his people. For most of the fighting of the Maori race there was a *take* or reason, but my informant said that this fight at Waiharakeke was almost the only fight in the south for which the "old fellows" could give no reason. Possibly Tu-te-kawa may have had a grudge against Whetuki, and so led the raid—at any rate this was the only fighting that he is said to have been in. After the return of this *taua* Matauira settled down at Katiki, and while here a serious internecine struggle broke out between Taoka and his dependents on the one side, and the brothers of Kaweriri on the other. My informant did not name these brothers but from other sources I learn that two brothers of Kaweriri were Parakiore and Pokeka, and possibly there were others. The fighting is said to have originated in a childish squabble between the children of

* The name Paihere-kawao is that of the mountains north of Lumsden.

two households, but it quickly assumed a sanguinary aspect. The side of Taoka is said to have been victorious, but Taoka's half-brother, Te Matauirā, was amongst those killed. This is one of the things that makes it so hard to understand the fighting in the south. One day they are fighting amongst themselves, next day they unite to attack someone else, and the day after start fighting amongst themselves again.

THE FIGHT AT "KARTIGI."

Since the foregoing was written I have gained fuller particulars. In regard to the fight at Te-raka-a-Hineatea *pa* at Moeraki, one of the old men said:—"A party of Kati-kuri left Kaikoura to go south. They fell out at Waiau-toa and a fight ensued. Taoka led one side and Te-awha-ki-te-raki led the other, and a few were killed. Taoka first settled at Taumutu, where he married his first wife, a Kati-Huirapa woman named Hine-kawai. Then he moved on and settled at Otipua (Saltwater Creek, Timaru), while the rest of his people went on and settled at Katiki beach and built Te Raka *pa*. After a while they were joined by Taoka. One day the children were playing and Taoka's son, Te Whiwhi, jumped over the head of another boy who had fallen down. This boy was a son of Te Awha, but I forget his name. Te Awha was then at Kaikoura, but when he heard of the insult to his son he came down for vengeance. A fight occurred; Te Awha, Matauirā and Parakiore being chiefs on one side, and Taoka and Te Hau were on the other. Taoka won the fight, and the chiefs Matauirā and Te Hemo-kapo were killed on the other side. Big Hill at Pukeuri is called Te Whiwhi, because when that chief died he was buried there. Te Awha went back to Kaikoura and died there. Taoka went south, but finally died in peace." Another old man said: "The fight at Te-Raka-a-Hineatea was a family quarrel between Kai-Tahu. Te Hau led the *pa* people, and Parakiore and others were against him. The people of the *pa* won and drove the others away. Te Matauirā was the only chief of note killed there."

THE END OF TE WERA.

When Te Wera and his men sailed away from Waikouaiti, he went to Rakiura (Stewart Island). This island was very sparsely inhabited, so that Te Wera had no fighting to do to take possession of it. One of my informants, who was present at the sale of Rakiura to the Government in 1864, said it was through this circumstance that the Kai-Tahu claimed to sell the island, as Paitu, their leading exponent, based his arguments on Te Wera's occupation, whereas the Kati-Mamoe had never effectively occupied the island. Te Wera only killed one man on Rakiura according to tradition. One of my informants said: "The foe of Te Wera was a sea-lion, and the place he got the fright in was at

Kai-arohaki on The Neck. It is spoken of as '*Te Wahi i matakū ai Te Wera.*' (The place of Te Wera's fright.) Sometimes I hear the words *wehi* and *hopo* (or *matakū*) applied to that place, but those are North Island terms. Te Wera only killed one man on Rakiura, and that was Te Taoho, a Kati-Mamoe chief from Otago Heads. This man killed his father-in-law, whose name I forget. I think he was married to a daughter of one of Te Wera's men, so that when he killed her father Te Wera went after him and killed him at Orautahi, or Smoky Cave.* Another native said that Te Taoho to escape Te Wera fled to the bush on Hananui (Mount Anglem), and that sometimes those searching for him could hear on calm and misty nights the sounds of his flute. Finally hunger drove him down to the shore to look for *pauas* (shell fish), and at Orautahi, near Smoky Cave, he was pounced upon and killed. After leaving Stewart Island Te Wera settled at Ka-whakaputaputa, and on Matariki Island he built the *pa* Te-Kiri-o-Tunehu. Here he died, and in dying abjured his sons to die fighting and not in bed. This celebrated old warrior was buried in the ancient *wahi-tapu*, or burial ground, near Titiahi or Taramea on Howell's Point.

THE FIGHT AT TEIHOKA *

By this time the Kati-Mamoe and Kai-Tahu tribes were getting so bound together by intermarriages that it is often hard to distinguish between them. The intertribal warfare and its ravages had been a serious drain on both, but more especially on the former tribe, so it is not surprising to find a Kati-Mamoe chief named Te Raki-ihia of Wharepa going up to Kaiapoi to arrange peace. He was received with honour and peace was made. He was given a high-born Kai-Tahu lady, a sister of Te Hau named Hinehakiri, as wife, whilst his own sister, Kohiwai, was married to Honekai, a son of Te Hau (or Te Hautapunui-o-Tu), a leading Kai-Tahu chief. When they returned to the south Raki-ihia was mortally wounded by one of his own men. As he was dying he said to Te Hau, who was present, he should kill his brothers, Taihua and Raki-amoa-mohia, as they were fighting men, embittered by strife, and there would never be peace between the two tribes as long as they lived. His other brother, Pukutahi, could be spared as he was willing to observe the peace arrangement. Te Hau promised to kill the two brothers, and Raki-ihia died and is buried on the heights behind Dunedin. Before Te Hau could carry out the request of Raki-ihia, the peace-lover, Taihua and Raki-amoa-mohia gathered up a band of warriors and went south looking for Kai-Tahu foes settled amongst the Kati-Mamoe people. Their objective was the *pa* built by Te Wera on Matariki Island. They camped before it on

* This name, Teihoka, seems to us should be probably Te Ihoka, or, in Northern dialect, Te Ihonga.—EDITOR.

the mainland at Teihoka, where they were attacked by a party under Te Wera's sons, whom they badly routed. They then proceeded to take the *pa* Te-Kiri-o-Tunehu, and killed some of the inmates and took the rest as prisoners. One of these prisoners, a female relative of Te Wera named Te Kaki, they cooked and ate at the place now called Te Haki.

A TREACHEROUS ACT.

After the fight at Teihoka the victorious Kati-Mamoe *taua* returned overland towards Otago Peninsula. They had been accompanied by a chief named Taikawa, who was three parts Kati-Mamoe and one part Kai-Tahu. It was he who was saved by Te Wera, and he never forgot this fact, and his real reason for going with the war-party south was to save as many of Te Wera's people as he could. He had apparently an understanding with Te Hau from what subsequently happened. While the *taua* was away south Te Hau gathered as many men as he could and went to meet them. He camped at Hillend (or Kauwae-whakatoro) on the Mataau (Clutha river), and sent word to Taikawa, who piloted the *taua* up the other side of the Clutha, and halted opposite the encamped Kai-Tahu, most of whom were hidden. Then Taikawa crossed the river on a *mokihi*, and came back and told the Kati-Mamoe leaders that Te Hau wanted to see them. He ferried them across the river, and then he hurried down the river as fast as he could. One chief, named Kiri, was the last to attempt to cross the river, but the *mokihi* pinched his thigh, so he returned to the bank to fix it, and he was the only one that escaped. The other chiefs were sitting down in friendly talk with Te Hau, who, thinking all were across, gave the signal and they were all killed in cold blood. As one of my informants said, "It was not a fight, but murder through an act of *tauhare*." Thus Taikawa delivered them into hostile hands and carried out Raki-ihia's dying request to kill his brothers. One of the two natives who told me of this affair is a great-grandson of Taikawa's, and he expressed deep disgust at the conduct of his ancestors.

KAUWAE-WHAKATORO.

When their leaders were slain, on the property now owned by Begg Bros., at Hillend, the Kati-Mamoe forces on the opposite side of the river had no chance of success, and scattered over the country. One of my informants said they killed a Kai-Tahu chief, Waitahuna, and that the river up there is named after him. He further says that one of the Kati-Mamoe chiefs murdered at Hillend was Kauwae-whakatoro, and that the locality has borne that name ever since. Just above where the crossing of the river took place is Totara Island, known to the Maoris as Ota-parapara, and below the crossing and opposite Te Houpa is a rock or islet in the river known as Tamariki-a-Te-Paeru from the following circumstances:—When the killing began a Kati-Mamoe

woman swam to the islet and hid her two little girls on it. What she did then is not recorded, but at night she swam the river from the eastern bank to the Kaihiku side where she made a *mokihi*, and picking up the two children she paddled down the Mataau to its mouth. Since then the rock has been known as "The Children of Paeru."

An interesting story was also told me of the origin of another place-name, and although I cannot find its place in the history, I give it for what it is worth. Te Hau "drove the country" from Mataau to Mataura, and amongst others took two ladies of rank prisoners. Returning north he met his cousin Taoko who said that he owned all the country thereabouts, and that he would give it all to Te Hau in exchange for the ladies and the other prisoners. The narrator said Te Hau was a pure Kai-Tahu, but Taoka was half-and-half. Te Hau cast his eyes around, and in the distance he saw a long row of *whares* so he consented to exchange. Taoka gave the prisoners their freedom but married the women to Kai-Tahu warriors, and one of the two ladies became an ancestor of Tu-hawaiki. Te Hau hastened to inspect his bargain, but found the *whares* all deserted and the doors shut, hence the name of that place has since been Wharepa (shut house).

TAOKA.

We have seen the end of Te Wera, but not that of his relative and antagonist, Taoka. According to my informant this man was of a cruel, bloodthirsty disposition. After the fight at Katiki he apparently wandered round the country looking for victims for his blood lust. One of my informants said he accompanied a Kai-Tahu party (Tarewai's *taua* bound for Rakituma, Preservation Inlet) as far as Aparima river, and then said his feet were sore and turned back with his warriors, killing people in the Mataura valley, and again at Mataau when he heard that Raki-ihia was dead and peace broken. It was he who discovered the Waitaha lady, Hine-popohau, hiding in a cave on the Taiari river and cruelly slew her. After killing her he saw two men approaching in a canoe and swam out and killed them both also. Another old man who seemed well informed about Taoka, said that he had never heard of his going south past the Mataau. Taoka brooded over Te Wera slipping away to Rakiura and Ka-whakaputaputa, and made up his mind to follow him south and fight him again. He got as far as Mataau, where he met Taikawa, and with him returned to Pukekura, where he installed that young man as chief, and told him henceforth to stick to Otakou. My informant continued: "After this I never heard of any further fighting by Taoka, and he died at Katiki or perhaps further north. He left sons, Te Whiwhi and Te Autu and others by his various wives." At Pukeuri, North Otago, there is a hill with a landslip on one side, and now known as Big Hill, but to the Maoris it is Te-horo-a-Te-Whiwhi as Taoka's son Te Whiwhi died in the vicinity and was buried there.

TAREWAI.

After the murder of Taihua and the others recorded previously, there was some indiscriminate fighting on the Otakou peninsula between Kai-Tahu and Kati-Mamoe, and out of this hurly-burly emerges the figure of Tarewai. His exploits have been repeatedly described in print so I will not repeat them, but merely give a few details told me by the aged people when conversing. His ancestry seems indeterminate. I was told he was a Kati-Mamoe who fought his own people; that he was a great chief who was partly Rapuwai and Kati-Mamoe and Kai-tahu; that he was mostly Kai-Tahu with a strain of other tribes; that he was mostly Kati-Mamoe, and finally that he was pure Kai-Tahu. His memory is perpetuated by place-names around Otago Heads. The place where he made his great leap, "Te Rereka-o-Tarewai," has been destroyed by the fortification at Fort Taiaroa, but "Ka-tapuae-o-Tarewai" is still pointed out as the spot where his footprints left indelible marks on the shore. At Otikihi a *pohatu* (stone) which shone at night was called "Te Konohi-o-Tarewai." It lay on the sand and the Maori children were solemnly warned against touching it. Its appearance attracted some of the early European settlers, and some of them took it away unknown to the Maoris, who were very grieved at missing "the shining stone" from the beach. The authorities at Fort Taiaroa asked old Karetai as principal chief at the Heads to name three big guns, and he named them Hakuiao, Tukiauu and Tarewai. One of my informants said that Tarewai and Rakaitauhiki led a war-party down to the Mataau, but were defeated and were fortunate to escape with their lives. In regard to Tarewai's expedition to Preservation Inlet two of my informants said he went south overland, and one said that his path was still pointed out. If his alleged trip to Mataau is correct this may have occasioned the belief that he went overland, or he may have gone overland to Aparima, and thence canoed.

FIGHT AT PRESERVATION INLET.

An old man said: "When the Kai-Tahu chiefs, Maru, Te Aoparaki, Tarewai and Rakaitauhiki defeated Kati-Mamoe at Otago Heads, the defeated people fled to Preservation Inlet and built Mataura *pa*. The Kai-Tahu followed them round in three double-canoes and laid off in a bight near. In the dusk a Kati-Mamoe man dived out from the shore and under Tarewai's canoe and attached a rope under the centre deck, and the first thing Tarewai knew was that his canoe was hauled ashore and he and his men prisoners. In the *pa* he tried to escape, but slipped on some flax lying about, and was killed and so were his men. The other two canoes went up the Sound, and the crews landed and held a council-of-war. Mataura Island is connected with the shore by a spit

at low tide, and the Kati-Kuri hid opposite while Maru acted like a seal. The people in the *pa* rushed out unarmed, when Maru's men dashed in and killed them, took the *pa* and burnt it. In the meantime some Kati-Mamoe had been fishing and eeling up at the head of the Sound and they came down in their canoes, and when they saw Kati-Mamoe in possession of their island, they kept right on past Gulches Head and out to sea and up into the other Sounds." Another version told me was that Tarewai went round to Matauira Island on a visit and was killed, and that Maru and Aoparaki, who were his nephews (another account said Tarewai was their nephew), went round to avenge him. They left their big canoe hidden by bushes while they attacked the *pa*, but it was not well enough concealed as a fishing party off Kati-Mamoe spied the figure-head, which was painted with *moukoroa*, or bright red paint, and they got into this canoe and rowed past the dismayed Kati-Kuri on Matauira. When Maru and Aoparaki and their men found they could not canoe back to Otakou they stayed on the West Coast the rest of their lives.

One account said that Kati-Mamoe dug a pit and covered it with flax, and that Tarewai fell through this and was then killed. A lot of other detail I have omitted as it was too long.

THE DOUBLE CANOES.

Mention has twice been made of the double canoes—once in the case of Te Wera and once in the story of Tarewai. These were a typically southern product as the rough seas round Otago and Foveaux Strait need security in sea-going craft.* An old man described them to me. They were, he said, all double canoes in the South Island not single ones like those of the North Island, which the people down here called *taratahi*. The name of those double canoes was *waka-hunua* or sometimes just *hunua*. They were not used in the North Island—probably there were bigger trees there, and they could get big enough single canoes. Of the double canoes, one was larger than the other and there was a deck between, this deck being called *orauwawa*.† These canoes all carried sails made of mats, and known as *ra-tiaka*. The bows were called *ihu*, the figures carved thereon being *tauihu*, the sterns were called *ta*, and the carvings on them were called *whakairo*. The great advantage of these canoes was that they would not capsize, and in storms they would often lash two or three together into rafts and ride out the storm by keeping the bows to the wind. Sometimes in bad

* Of course double canoes were well known in the north, as some of those that came here from Tahiti in the fourteenth century were that kind. The Kai-Tahu people used them as late as about 1835, if not later, see "Taranaki Coast," p. 538.—EDITOR.

† This name is interesting, and new to us. The Rarotongans call a similar canoe a *vaka-oruu*.—EDITOR.

storms the lashings would break and then there was trouble and perhaps loss of life. My informant had never seen one of these canoes complete, but when he was a lad he had noticed the carvings lying about, and being interested in all that pertained to sea-faring he asked the old men about them and learnt the particulars given above. The last of these canoes would probably be used in the twenties of last century, as it was in the end of that decade that shore-whaling started and the Maoris soon acquired English whaleboats by barter from the whalers.

THE FIGHT AT TE ANAU LAKE.

A number of years after the deaths of Raki-ihia, etc., trouble broke out again between Kati-Mamoe and Kai-Tahu. Huatea was either a brother or cousin of Taihua and Raki-amoaomia, and finally his son Te Maui,* a hot-headed young fellow, avenged them by killing Tane-whakatoro-tika, who was out with a party who were digging fernroot at Otago Heads. The young chief who was killed was of a very high rank, being the grandson of Taoka, and great-grandson of Te Rua-hikihiki. Just after the deed was perpetrated Taikawa came along and was agast when he heard what had happened. He told Te Maui that he had done a foolish thing, and his connections had better all flee to Rua-o-to-Moko for safety. The Kati-Mamoe affected fled as advised, Pukutahi as a relative being obliged to go also. When they got over to the west of Otago they divided, Pukutahi and his followers going to Te Anau lake, while Huatea, Te Maui, and their men went to Lake Moturau (now called Manapouri). Te Hau-tapu-o-Tu was hard on the trail of the fugitives, and unluckily for Pukutahi he followed those who went to Te Anau. These people had crossed the Waiau river where it leaves the lake and had proceeded up the western side of Te Anau towards the South Fiord. My informant said that you can see the place where the fighting was from Te Anau township looking across the lake. Here the Kati-Mamoe, the surviving followers of Taihua in the campaign already described, made *mokihis* and some of them set off up the lake to explore. The rest stayed with Pukutahi, who was ill and was lying in a very low shelter constructed of branches, and known as a *pahuri* (synonymous with *pahuki* and *pahoka*), and situated a little distance from the main camp. At break of day Te Hau's warriors surprised the camp and fell on it. They were accompanied by Taikawa, who was a mokopuna or nephew of Pukutahi, and had come with the secret purpose of saving his uncle if possible, and if not, he intended to be revenged on someone. Fate decreed that it was he who killed his uncle in this manner: Te Hau's

* Te Maui. I was told this name was pronounced Mau-wi, not Mau-ui like the great man of old, but Stack spells it Maui so I follow suit.

son Honekai came on the detached shelter of Pukutahi, and he jumped on the prostrate chief and called out that he had got him. Taikawa, who was hovering about on the outskirts of the fighting, came up and saw the two struggling under the *pahuri*, which had lifted from the ground and was balanced on their heads. Taikawa, thinking that Pukutahi was doomed, meant to kill Honekai as *utu* for him, and with this idea raised his weapon and brought it down with all his force on what he calculated was Honekai's head. So it had been, but just at that moment Honekai crouched to get a better hold, and Pukutahi's head being uppermost received the crashing blow and he was killed. His followers made a brave resistance, but were overwhelmed by the vastly superior numbers of their pursuers and were wiped out. This was the last fight of the series instituted by Raki-ihia advising Te Hau to wipe out the fighting clan led by Taihua and Raki-amoaomia, whose turbulence was an obstacle to peace between the tribes of Kai-Tahu and Kati-Mamoe.

Huatea, Te Maui, and their party were unmolested at Moturau, and left there and returned to Otago. What became of Huatea I was not told, but Te Maui gathered a few of his more warlike fellows round him and sought to avenge his fallen kinsmen by killing small parties of Kai-Tahu. He led a marauding existence for some time, and was then overpowered and slain somewhere between the Mataura and the Taiari. The narrator said that the fight at Te Anau did not finish the warfare in Otago, as there were two or three stray engagements after that up Mataau way and about Otago Harbour he thought.

FIGHTS AT IWI-KATEA AND KAITANGATA.

These two fights I have not been able to classify in the general scheme of southern warfare so present them detached. The fight known as Iwi-katea took place at the southern end of the railway bridge over the Mataau at Balclutha. The Kai-Tahu flushed with victory further north were too confident, and suffered defeat in consequence. The Kati-Mamoe were under a *rakatira toa* (brave chief) named Kaurahi who was largely of Waitaha descent. His home was at Moa Hill, and the Maori name of that prominent eminence is named Kaurahi after him. A song was made in his honour which the narrator had heard many years ago but had forgotten. Te Wharawhara was his second in command, and I was told that Marakai assisted also. Wharepa district was then a populous Kati-Mamoe centre, whilst a Kai-Tahu *pa* stood on a hill north of Balclutha but the narrator forgot its name. Who the Kai-Tahu were under I could not learn definitely, one informant saying it was Tarewai and Rakaitauhiki, another that it was Te Hau. I was told that it was the first in the Mataau district, and that through the Kati-Mamoe repulsing

their foes they gained a breathing-space for some time. The dead were left lying about, and the bones remained mute witnesses of the fight for years after, hence the Maori name of the site of Balclutha—Iwi-katea (bleached bones).

The fighting at Kaitangata is also hard to place. Dr. Hocken in his history of Otago, says:—"In the names of the Kaitangata and Rangitoto lakes is commemorated a fierce tribal fight and its sequence; the 'bloody day' was spent by the side of Rangitoto, the cannibal feast which followed, the 'man-food,' was enjoyed by Kaitangata." I was told by the Natives at Taiari, Molyneux, and Bluff that Kaitangata (or Kaitakata as they called it) was never the name of either of the two lakes. The northern and larger one is Roto-nui-o-Whatu and the southern or smaller one is Kaitiria. Besides these there was a small lake known as O-te-ti, but it is now dried up. The channel connecting the two lakes is Te-au-ahi-tu-roa, and that connecting Kaitiria with the Mataau River is Kotore-a-kinau, and here there was a *pa* built (near the present town of Kaitangata) by the Kai-Tahu. The Kati-Mamoe stronghold was where the Taratu creek enters Roto-nui-o-Whatu. This Taratu stream is mentioned in a very old song as the haunt of the *koluku* or rare White Heron, but my informant could not quote the passage. Between the Kati-Mamoe at Taratu and the Kai-Tahu at Kotore-a-kinau some dispute or other had arisen, and one day when Te Rua-a-Wai and his brother Tu-ahuriri were out fishing they saw a Kati-Mamoe flotilla coming toward them. They made for home and gathered their forces, and the two parties met in conflict about where Kaitangata township is now. The Kati-Mamoe were vanquished, their principal man, Mokomoko, being slain and with the others furnishing a feast for the victors. It is said that one of Mokomoko's limbs was hung in a tree for some days until wanted. Henceforward, the fortified village near there was called Kaitakata. I have never been in that district, but one of my friends identified the locality thus:—"There was never any lake called Kaitakata. That was the name of a *pa* on what the White people call The Balloon." My principal informant warned me against setting this fight down to merely tribal animosity as the two tribes were even then in that district intermixed to an extent that makes it hard to define their exact relationship. From a short genealogical table furnished me I figure out that Te-Rua-a-Wai was born one hundred and seventy-five years ago.

WARFARE IN TE KARORO DISTRICT.

We now come to almost the last fighting in Otago, a series of skirmishes with what seems to me an extraordinary aspect, inasmuch as it caused a wholesale superseding of the former place-names of the district. I have heard of single instances of this occurring, but does

anyone know of a similar case to this described hereafter? The fighting started at Muri-hauhaka ("e kaika tahito," an old village") at the old mouth of the Mataau (Molyneux) and continued down to Tokata (the Nuggets Point), and nearly every point between is named after the various chiefs on both sides. The descriptions I got of the fighting are a little confusing, and sometimes contradictory, but the broad general outlines will be given. What caused the fighting is not stated, and although there were chiefs of mixed descent on both sides, we will use the broad tribal designations of Kai-Tahu and Kati-Mamoe to denominate the two sides. The fighting started at Muri-hauhaka, where a Kati-Mamoe chief, Te-wai-rawaru, was killed, and a creek there has since borne this name. The fighting started in the evening and dusk soon fell. A Kati-Mamoe chief, Tu-apohia, was smeared with scented matter got from a vine that grows at Cape Saunders, and by this scent his enemies tracked him. He got detached from the rest and was followed to the point since called Tu-apohia. One account says he was killed there, but the other says his life was not taken there. In the night a young Kai-Tahu chief named Tamahika crept into the camp and felt about with his hands, hence that locality has since been known as Whawhapo (groping at night), and the hills behind as Tamahika. At dawn the Kai-Tahu resumed the attack, and Tamahika singled out a Kati-Mamoe chief named Taukohu, whom he chased for some miles and finally caught on the hill since called Taukohu, and there he slew him. The Kati-Mamoe in the meantime had apparently precipitately retired down the coast, and Tamahika returned to find his people resting at Tiharua. The Kati-Mamoe sent back a chief named Makatu to spy out what Kai-Tahu were doing, and unfortunately for himself he was caught and cooked on the point now occupied by the Remoana school. This point has since been known as Te-tunuka-o-te-manawa-o-Makatu (the roasting of the heart of Makatu). Another spy was caught and killed further south at Cottage Point, and this has since borne his name Te-awamokihi. The Kai-Tahu followed the Kati-Mamoe to Hay's Gap, and here the latter rallied and made a determined stand. The fighting was of a fierce nature, and many fell on both sides. The Kai-Tahu were under the leadership of Waitai, Tamahika, Taikawa and his brother Pokohiwi. Hay's Gap is a huge rock on the seaside and through it runs a narrow cleft just wide enough for a cart to pass through. On top of one of the mounds is some hardy vegetation and a spring. Here the mother of Waitai was killed. Her name was Wai-toriki, and the spring has since been known as Puna-wai-Toriki, and this name is also applied to the Gap. One account I got said Waitai emerged unscathed from the conflict but the other account said he was killed. At any rate, when Wai-toriki was killed Taikawa shouted to make peace, and as both sides were exhausted with the sanguinary

struggle in the narrow space, they ceased fighting and listened to Taikawa, whom one of my informants termed "a turn-coat." Peace was made, and the Kati-Mamoe returned to their homes around, and the Kai-Tahu went back to the Otago Peninsula. Amongst the Kati-Mamoe chiefs who fought and were not killed were Rakipokia, Taumata-kotare and Waea, and three places are named after them. The huge cliff behind the Nuggets Lighthouse is "Taumata-o-te-Rakipokia," Cambell's Point is "Taumata-kotare," and the creek near there is Owaea, and the reef in the sea off it is "Te-tau-o-Waea. Some of the old people used to say that Toriki stood across the gap during the fighting, but my informant smilingly declared that it was half-a-chain wide at the top, "so she must have been a big woman." I asked if any place was called after Pokohiwi, and was answered in the negative. He had recompense however as he got a wife through the warfare. Behind Parauriki (Kaka Point) there is a rise called Rakitamau, and here dwelt Te Hika-paki, a Kati-Mamoe woman, whom he seized and carried captive to Pukekura, where she became his wife. From the description given above it will be noticed that no fewer than twelve new place-names came into being through this fighting. I was unable to procure the older nomenclature they displaced.

(To be continued.)

KURANUI AS A NAME FOR THE MOA.

BY HARE HONGI.

See Notes and Queries, No. 203, Vol. XXV., No. 1.

THERE is very little doubt that Moa-kura-nui is the name applied to one kind of Moa bird, as the following references clearly show. The list also shows that many different kinds were discussed by the early Maoris, in particular by the Ngati-Kuri branch (Whangape to Ahipara, West Coast, North Auckland). I give these meanings which the names convey:—

Te Moa : The Moa (generally).

Te Moa-nui : The Great (largest sized) Moa.

Te Moa-kura-nui : The Large-feathered, or large-quilled Moa.

Te Moa-rau-nui : The Large-feather-clustered Moa. (“Rau,” cluster or crest of feathers, other than tail-feathers which are named “Remu.”)

Te Moa-kura : The Handsome (most-prized, rare) Moa.

Te Moa-kura-rua : The Double-feathered, or double-quilled Moa.

Te Moa-huru-nui : The Hair-covered, or hairy Moa.

Te Moa-riki : The Little Moa.

Some forty odd years ago I lived with my *heinga*, Ngakuku, at a small but important *kainga* named Waitaha-Kuranui, between Herekino and Whangape. In all that related to the Maori world Ngakuku was certainly the best informed surviving old chief of that and the surrounding districts. He also had the most *māna*, for his word was law from Whangape to Ahipara. This, for the fact that he conducted and directed the survey which Mr. James Simpson, C.E. (of the Awanui) made on behalf of the Government, along the whole of that part of the Coast, in the face of the strongest opposition, “*whakatete*.” So strong did this become that the survey was held-up, as some of the Whangape and Herekino natives arming themselves with guns, took possession of the survey lines. Despite all this, Ngakuku stood to the survey and it was completed in so far as the full measurement of the Coast was concerned and the cutting out of several blocks of land. So much for the status of Ngakuku amongst such high chiefs as Papahia, Te Huhu, Te Paraihe, Ngawaka and Te Puhipi, and others of that generation. At the time Ngakuku lived the life of a

recluse, and as I had become his favorite *mokopuna* he induced me to stay with him as sole companion for the better part of two years, his daughter, Unaiki, ministering to our wants. He spoke freely of the Moa bird, and of the *pounamu* (greenstone) of the South Island. He said that ever so many generations ago (“*I era whakatupuranga tangata noa atu*”), a party of his people set off in a canoe or canoes from Waitaha to the South Island with the object of procuring greenstone and Moa birds, and that that party settled in the south and never returned. He said that subsequently his people made many trips across, and that these had safely returned laden with greenstone and Moa, *huahua* (preserved), and feathers, hairy ones. He said that it was finally reported that the Moa had disappeared, and as they already had large quantities of greenstone their voyages across ceased: as far back as the time of my grandfathers; “*I te wa ano ki tooku heinga.*” He said that owing to its great speed the bird could not be caught, excepting by a lucky spear-thrust from ambush; and that it was noosed with an arrangement of *torotoro* vines and specially prepared flax which was adjusted over well defined tracks along which the Moa sped when disturbed by man. One winter’s day when he and I were out gunning he pointed to an immense Rata tree, the lower part of which was quite open and hollow, and said: “*He whare-Moa tena!*” (that is a Moa’s house). I asked him what he meant by that, and he explained that the Moa bird used those kind of trees as a house or for shelter. Thence, he said, is the saying: “*Whare-moa te rakau, ka mahue*” (a tree which is suitable only for a Moa house, is abandoned). Meaning that when a Kauri or Totara tree was selected to be hewn into a canoe, and when that proved hollow when cut into, it was of course abandoned as being suitable only for a Moa’s house. From his recitals I gathered that the North Island Moa disappeared before that of the South Island Moa.

When in Taranaki, in 1888, I was struck by the name “Puke-Moa,” which is the name of a hill at Mangamingi. I asked my old friend, Te Manukarioi, who was well versed in the lore of his people, and who was an owner in this and the adjoining blocks of Pukengahu and Te Ngaere, what the name signified. He promptly replied: “*Ko te puke tena i tau ai te manu nei, Te Moa*”; or, that is the hill which was frequented, ‘settled upon,’ by the Moa bird. He said that the Moa bird lived all about the district in olden days, and spoke of its disappearance without regret; as being in the natural order of things, or, what is, *is*. But his eyes lit up when he added: “*Ko Ngati-Ruanui te iwi poupou i nga iwi kuwha nei, hei pou rohe-whenua; a te roroa!*” or, my Ngati-Ruanui people stuck up the thigh-bones for land-boundary posts; O, the length of them!

I cannot think of any more which might throw further light on this subject of the Moa.

A TONGAN TRADITION, ETC.

BY B. G. MAHONY.

THE case of Romulus and Remus, abandoned as infants by their parents, but living to rise to great power in after years; and similarly perhaps of Moses, has its parallel in Tongan tradition.

The genealogies of the Tuitoga, or sacred rulers of Tonga, contain the following story :—

An infant born in the western part of Togatabu was of repulsive appearance to its parents, its head resembling that of a dove rather than that of a human. The father therefore took it in his canoe to the adjacent island, and there left it in the bush. A childless old couple happened to live on the island; and the following day the husband finding the infant took it home to his wife.

They adopted it, naming it Vei. As years went by the child grew up, but instead of being of repulsive appearance, developed into a most beautiful maiden.

The girl as she approached maturity was warned by her adopted parents to avoid always being seen by anyone, since if her presence should become known, she would certainly be taken away by one of the powerful chiefs. After a time, however, probably when she was about fifteen, two of the Toutai, or fishermen of rank of the Tuitoga, landing on the island surprised her at some task in the bush. She fled and concealed herself; but not, however, before they had time to realise her surpassing beauty.

On their return to Mua, the seat of the Tuitoga, they told of this girl of course, and a Matabule was sent immediately to bring her before the King.

The latter, on her arrival, happened to be amusing himself by beating a Nafa, or drum, while a number of women danced before him on the Malae. He signed to the girl to take her place among the rear row of dancers.

This she did. Straightway her beauty as well as the grace of her movements caught the eye of the Tuitoga, and he motioned to her to approach nearer and nearer.

So struck was he that his beating lost its rythm, and becoming irregular, threw all the dancers into confusion, excepting Vei. She continued to dance on as gracefully as ever.

So enraptured was the King as she danced before him that his beating became faster and faster till, in his excitement, losing his grip of one stick it flew up and struck him on the brow, causing blood to flow.

This ended the dance immediately of course; but straightway Vei was taken to wife by the Tuitoga, and installed in the chief place in his household. From the fact of the wounding of the King's face she was named Vei Lavea Mata, and as such is known as the ancestress of the present Tuitoga, as well as of many of the noble families of Tonga.

This Tuitoga was Kau-ulu-fekai, whose body lay unburied while his sons pursued his murderers through the groups till they caught and slew them in Uea (Wallis Island).

Through an incident in this pursuit originated the right, spoken of by Marriner as possessed by the natives of Fotuna, of appropriating all the belongings of any Tongan vessel at the island.

This right was exercised quite recently in regard to the schooner *Bamu* from Tonga.

From a raid on Samoa, too, made by the Tongans in the same journey, originated the title *Malietoa* still held by one of the foremost chiefs of Samoa.*

The successor to Kau-ulu-fekai to avoid a similar fate appointed a number of Viceroy's throughout the islands, himself remaining as the sacred ruler of the group.

These Viceroy's, however, had to bear the results of any unrest among the people of course, particularly Gata (or Ngata), of the family of Kanokubola, who acted as the Tuitoga's representative in all temporal matters.

From these Viceroy's are descended the present chiefs of Tonga. As time went on the power of the Tuitoga waned while that of the vassel-chiefs waxed till Tukuaho, of the Kanokubola, became practically supreme in power, the Tuitoga by that time being but a figurehead to whom certain conventional acts of respect were paid, but little other notice taken.

As recounted by Marriner Tukuaho was killed by Finau Ulukalala of the Haa-gata-tubu, if I remember aright, an offshoot from the original Gata.

Finau reigned more or less supreme for a time; during which he openly threw off the control of the Tuitoga.

* See this 'Journal,' Vol. VIII., p. 231, for Samoan account of origin of the name of *Malietoa*.—EDITOR.

Power, however, reverted to the family of Kano kubola, till in the first half of last century Malae-Kula of that family brought the whole group finally under his rule, and united it as a whole.

About 1864 the last of the Tuitoga, Lauflitoga, who had had any power at all, died. What little he had held had visibly declined with the advent of Christianity.

Till his death he was allowed by Malae-Kula the courtesy of being the nominal head of the kingdom, but from that time the house of the Tuitoga represented then by Kaleniuvalu, son of Lauflitoga, and now by Sioeli, grandson of the latter, has taken a subordinate place.

Malae-Kula later had himself proclaimed King under the title of George Tubou I., of Tonga, and granting a constitution to his people gradually brought the kingdom into being as a State conducted on most modern lines.

On his death the present King, Taufa-ahau, succeeded through his mother as King George Tabou II. and has ably carried on the government of the State, which now stands as the last kingdom of the Pacific, self-governed and independent, existing under the protection of Great Britain as an example of the powers of adaption of the newest races of the earth.

REVIEWS.

“NATURAL HISTORY OF HAWAII.” By W. A. BRYAN, B.Sc.
Hawaiian Gazette Co., Ltd., Honolulu.

THE author has been good enough to present our library with a copy of the above work, into which he must have put the labour of many years, for it is most complete as to the subjects he treats of. In the space of 87, out of something over 500 quarto pages comprised in the volume, he deals with the natives of Hawaii; their first settlement on the group; their subsequent history, language, manners and customs, religion, warfare, government, occupations, tools, implements, amusements, etc. The whole is treated in a manner such as to give the reader a view of the people sufficient for all who have not the time or inclination to make a minute study of this branch of the Polynesian race. This part of the volume will prove most useful as a summary of what is known from the local and traditional point of view of the history of the people; but it is not quite up-to-date as to matter bearing on Hawaiian ancient history to be learned from outside sources—such, for instance, as the sojourn there of a certain branch of the Maoris of New Zealand in very early times, the authenticity of which is as well established as any other fact in Polynesian history.

In the second section the author tells of the geology, geography, and topography of the island, devoting 100 pages to the subjects, which are treated of in an interesting and complete manner, accompanied by many maps and illustrations. Particularly interesting is the account of that long chain of uninhabited islands in the north-west prolongation of the Hawaiian group proper, and now included in the territory of Hawaii, for accounts of which we have to search many publications and notes now, for the first time (we think), brought under a single purview. The description of the inhabited part of the group is most excellent, and carries ones memory back to pleasant days spent in traversing the islands from end to end some eighteen years ago. With pleasure we note the author's emphasis of the beauty of the north-east coast of Kauai Island, which compares worthily with the magnificent scenery of the south-west coast of New Zealand's South Island. Naturally, the active volcano of Kilauea affords scope for

much description; but not too much, for it is a very wonderful place, and one of the most interesting examples of vulcanicity on the face of the globe. But the whole of the topographical descriptions of these various islands are equally good—these and the pictorial maps enable any one to obtain an excellent idea of these interesting islands.

The third and fourth sections of the work are devoted to the flora of the group, both wild and cultivated, in which the author has much of interest to tell us. We, who live in Southern Polynesia, are naturally interested in seeing many of the native names of our plants repeated in Hawaii.

Finally the fifth section deals with the animal life of the Islands, and is very extensive—nothing seems to have escaped the author's notice, from whales to the tiniest insects.

The whole work is very fully illustrated by photos and maps. With reference to the latter, we would make the suggestion to the author, in case another edition is demanded (which we hope it may be), that they should be printed on a larger scale, or the names re-written, for at present they are a trial to old eyesight—and all Mr. Bryan's readers will not be young people.

Besides an excellent Bibliography, the author has excelled most (if not all) of his compeers in the matter of indexes. There are 86 pages devoted to these, and they are most complete. The student owes a special vote of thanks to Mr. Bryan for his consideration of their wants in this respect.

Would that other groups of islands within the Polynesian area, may receive the same treatment that Hawaii has in this work.

"LEGENDS OF GODS AND GHOSTS (HAWAIIAN MYTHOLOGY)."

By W. D. WESTERVELT. Press of Geo. H. Ellis Co., Boston, U.S.A.

AGAIN are we indebted to our fellow member, Mr. Westervelt, for a copy of his latest work on the above subject, dealing with the legends of gods and ghosts of the Hawaiian Islands. In 259 pages the author gives us much of the beliefs of the natives, often expressed in the picturesque relations of the natives themselves. These tales are nearly all local, and find few analogues in the other groups inhabited by the Polynesians. At the same time we think many of the legends have in process of time been localized, though originating in the ancient homes of the people in the far west. There is one of the Hawaiian legends here produced, which bears a strong resemblance to "The Deceiving of Kewa," published in this 'Journal' from New Zealand sources, as is pointed out by the author. But this is not the only one;

in a few others we can trace, if under different names, the same incidents slightly altered to suit local environment. On pages 173, 190 for instance we have a name—Niu-loa-hiki—which in its Rarotongan form—Te Niu-roa-i-Iti—is frequently mentioned in the traditions of the latter people, where it is stated to be a locality, and the name 'Iti' shows it to have been in Fiji. Mr. Westervelt is doing good service to the cause of Polynesian literature by the publication of his several books on Hawaii.

"OLD WHANGANUI." By T. W. DOWNES, Hawera. W. A. Parkinson & Co., Ltd., Hawera, 1915.

THE publication of Mr. T. W. Downes' work, as quoted above, marks another step towards a knowledge of the early history of the islands of New Zealand. To him the historian of the future will be deeply indebted for the large amount of information collected in his work; for the time will assuredly come when the want of such a history will be felt, and the man will arise gifted with sufficient knowledge, enthusiasm and literary powers, to combine in one whole the scattered material now accumulating.

Mr. Downes has devoted 164 pages in Part I. of his book to the purely Maori history of the great valley of the Whanganui river and its immediate neighbourhood. From this narrative the reader will gather an idea of the life of the old time Maori, his inborn love of fighting, often marked by acts of chivalry more in keeping with races in a much higher state of civilization than the people who were in the Stone Age when the influx of Europeans took place in the early years of the nineteenth century. Much may be gathered from this work of the social plane on which the Maori lived, though little on this subject is ever recorded directly by themselves in the numerous traditions preserved by the people. We must learn to draw inferences from what they supply us. And here it is that the accomplished historian's part will come in.

Mr. Downes has refrained, we think, a little too much from deducing dates for the events he records. There is only one source from which this information can be obtained—and then only by very careful and patient analysis—that is from the genealogical tables, of which hundreds are in existence. But this can and will be done yet. We fully understand that the author in his busy life hesitated to undertake this work, as it might have endangered the appearance of his book. As it is the book is a monument to the author's industry and enthusiasm.

The second part deals with the local history from the date of the first settlement of the white man at Whanganui, and contains some very valuable information deducted from documents the author has had access to, not before published.

A feature in this work is the number of illustrations copied from the original drawings of Mr. Gilfillan, the well-known artist, the massacre of whose family by the Maoris forms a sad portion of the book.

We can commend the book to all lovers of the early history of New Zealand.



NOTES AND QUERIES.

[205] The name Irihia for the Fatherland.

In Vol. IV. of our 'Memoirs,' there is much reference to Irihia as the Fatherland of the Polynesian race, and on page 7 thereof it is suggested as a name for India (or some part of India). To quote from page 7—"The name these people give to the Fatherland is Irihia, a name not known to other tribes, excepting in one case, that I am aware of. It appears to be applied to a continental land and not an island. It is here the scenes connected with the creation of man; the dispersal of mankind, the wars of the gods, &c., are located as shown in the first volume of Memoirs . . . Irihia is the same as the Rarotongan Atia," etc., etc.

Mr. Elsdon Best suggests that the name Irihia may be probably identified with an ancient name for India (or part of India) known as Vrihia. This seems to us very probable, and if some further evidence of its use in India can be produced, it will prove of great importance. We understand that it is mentioned in the Rig-veda, and in Mr. Monier Williams' work on India. Neither of these works are obtainable here, and therefore we ask any of our members who may possess them, or either of them, to lend them to us for a short time.

EDITOR.

PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 28th June, 1916, when the following members were present: The President, Messrs. Bullard, Fraser, Roy, and Newman.

It was reported that the Secretary, Mr. W. W. Smith, was seriously ill at the Hospital, and members expressed their sympathy with him.

Correspondence was read and answers decided on. It was agreed to ask the Fijian Society to exchange publications with our Society.

The following new members were elected:—

Mr. C. G. Bottrell, Boys' High School, New Plymouth.

Mr. Percy J. H. White, New Plymouth.

A list of acquisitions to the Library was also read.

HISTORY OF NGATI-KAHU-NGUNU.

BY T. W. DOWNES.

CHAPTER VII.

(*Concluded from Vol. XXV., page 43.*)

FALL OF TE TARATA PA.

AFTER these events in their northern territory, the Ngati-Kahu-ngunu people were called south to protect the Wairarapa district from the Ngati-Toa and Ngati-Tama tribes, which had come down the coast with Te Rau-paraha in considerable number, and were causing a great deal of trouble and unrest. The first brush with the enemy took place at Te Tarata; where Ngati-Kahu-ngunu were entirely successful owing to having been warned of the attack in time to make ample provision. This probably took place about 1829.

It seems that Te Rau-paraha invited all the Ngati-Kahu-ngunu people to participate in a peace-making feast, and promised to celebrate the event by giving a present of guns and powder. Now Te Rau-paraha had previously taken a slave from Ngati-Kahu-ngunu, and this man was to be sent with the message. His name was Kokakoka. He was either somewhat deaf, or pretended deafness, and the night before he left with the message, as he pretended to be asleep, he overheard an elaborate plan of treachery and murder. While details were being discussed, one went over to the sleeping man and shook him, but as Kokakoka continued snoring they all considered he knew nothing. Next day he took the invitation, and told his people of Te Rauparaha's intentions. They, forewarned, prepared to accept the Ngati-Toa invitation, and at Te Rauparaha's suggestion took all the carved work for a great peace-making house. They completely outwitted Te Rauparaha, and, at a given signal, slaughtered Ngati-Toa with a great slaughter.*

* A full description of the above event will be found in "The History of the Taranaki Coast." (Memoirs, Vol. I., at p. 449.)—EDITOR.

FALL OF PEHI-KATIA PA.

The following year (1830) the Pēhi-katia fight took place, which if it did not result in the complete defeat of Ngati-Kahu-ngunu, many of the rank and file fell, and at least one of the principal leaders, namely Ohanga-i-tua, the elder brother of Tu-te-pakihi-rangi. The following account of Pēhi-katia may be found interesting, if it is not altogether reliable :—

Pēhi-katia was a strongly fortified *pa* near where the town of Greytown now stands. Nuku was at this place when he heard that Tu-whare was coming down the coast with his guns. When Nuku heard of the approach of the *taua*, he shouted out, "Let them come; let them blow their *pu*; my men can blow *pu* also. I will make more and greater *pu* than theirs, and meet them with their own weapons." So spake Nuku, and he straightway set his men to work fashioning trumpets and making *pu* of flax leaves. Then when the *taua* appeared he ordered his two hundred men to take their positions on the high palisading surrounding the *pa*, and blow with all their might. But when he saw them falling all around, struck down by invisible means, with blood trickling from the wounded, he discovered that his *pu* were not a match for the *pu-atua* of the invaders, so he called to those of his men who remained to come down from their conspicuous positions and take refuge within the *pa*.

That night he placed one hundred of his men in hiding in one of the trenches of the *pa*, and next morning, when Nga-Puhi came up to renew the attack, up jumped Nuku and his hundred men and quickly turned the tables, killing many, and capturing seven men, also three guns, which he named Pehikatea after the *pa*, Waiohena after the creek where the capture took place, and Pu-atua (devil's gun), the name given by him to the new weapon. He also took some ammunition from the dead men, and kept the captured slaves alive to show him how to use the guns. After a week, or perhaps a fortnight, Nuku arranged with his captives to show him how to load and fire; but they, cute fellows as they were, drove the bullet home first, with the charge of powder on top, and when Nuku found he could not fire as they could the slaves declared the guns were *tapu*, and only made for killing men.

Nuku, only too anxious to try his new weapons, made war on the people of Moawhango (Wairarapa), and here, as at practice, the guns would not go off, being loaded the wrong way, and when he found

* This incident has been related of many similar cases, so that it is impossible now to say where it originated. It depends on the double meaning of *pu*, a gun, and the old Maori trumpet.—EDITOR.

they were useless he quickly discarded them and fought with his own native weapons.*

HAKARI PAUKENA.

The next event of any consequence is known to the Maori as Hakari Paukena, or the pumpkin feast, which occurred about 1830, and in which Ngati-Kahu-ngunu suffered severely. When first the pumpkin was introduced by the whalers, it was recognised by the Maoris as a fine acquisition to their food supply. Te Rauparaha, ever on the watch to get the neighbouring tribes into his power, used this new bait. He sent a present of a few cooked pumpkins to Horowhenua, near Levin, West Coast, as a feast, and when the Mua-upoko and Rangitane people tasted this *pakeha* food they, as Te Rauparaha anticipated, were desirous of growing some for themselves, and so sent a message asking for seed. Te Rauparaha immediately invited all the people, including some of the Ngati-Kahu-ngunu, to a pumpkin feast, promising both fruit and seed.

When the message was received Whata-nui, the Ngati-Raukawa chief, advised Mahuri and Te Aweawe, the two Rangitane chiefs, not to go, as he feared there was something wrong; but Mahuri said, "There can be nothing wrong, for Te Rauparaha sent us the present first. If he had intended to harm us he would not have done so." Whatanui replied, "Go if you will, but remember that I warned you."

When the Mua-upoko and the others arrived at Waikanae they were received with every indication of good will and lodged in a great meeting house. All the afternoon they saw slaves bringing in poles strung with eels and other food, and anticipated a great feast on the morrow. But the morrow never dawned for them, for that night they were all slaughtered, with the exception of a very few who fled during the confusion of the attack. Te Aweawe and Tiwhati both got away, but Mahuri was killed with his people.†

Ngati-Kahu-ngunu also lost a number of men at Tau-whare-rata, but whether by the hands of Ngati-Toa or Nga-Puhi I cannot say, having failed to take notes when my informant was giving the narrative.

TAU-WHARE-RATA FIGHT.

It was after this that Nuku decided to take his people to Nukutaurua, for permanent residence, to be nearer European trade, for whalers had commenced operations in that district, and, in exchange for maize, pigs, and flax, guns and ammunition were obtainable.

* See "The History of the Taranaki Coast" for further particulars of this affair. Nga-Puhi furnished only a small contingent, the bulk consisted of Ngati-Tama and Te Ati-Awa of Taranaki.—EDITOR.

† See also "The History of the Taranaki Coast," p. 458.

As soon as Nuku left the district the Ngati-Toa, Ngati-Awa, and Ngati-Raukawa took full possession of the Wairarapa lands, the Ngati-Toa occupying round about where the town of Carterton now stands, the Ngati-Awa taking Featherston, and the Ngati-Raukawa the district round Masterton. When Nuku reached Napier he heard how these intruders had taken up their residence on his land, so he called together the chiefs of his party to talk the matter over. He himself was strongly of the opinion that they should turn back and chastise those tribes, but Tahae-ata got up and sang a song the subject of which was the folly of returning while the *pu-atua* (or guns) were still blazing. However, as Nuku had decided to go, some of the sub-tribes of the Ngati-Kahu-ngunu agreed to accompany him. The Ngati-Tokoirā, Ngati-Kurukuru, Ngati-Hinepare, and the Ngati-Kore gave four hundred men, who with his own two hundred, made in all an army of six hundred strong. They journeyed back without incident and when they reached Maunga-raki (Mr. Buchanan's property) they rested under a great rata-tree. They reached that place at midday, and after food, Hapuku asked Nuku and the other chiefs to climb a very high hill in order to survey the situation. From the top of this hill they could see from Masterton to the Wairarapa lake, as well as both the east and west sides of the Rua-mahanga River. They reached the top about sunset, when they saw the innumerable fires of the various interloping companies below, stretching right from the mouth of the lake to Masterton. After surveying the scene in silence for a time, Hapuku said to Nuku, "Where are we going to get enough water to put all these fires out?" Nuku replied, "If you are frightened, return at once, and I'll put the fires out myself." Then a *korero* took place, and all the chiefs of the party advised Nuku to return, as the fire was too great to be extinguished; but Nuku replied to every argument that he would see them put out or die on his own land.

Next morning the main body left Nuku with his two hundred fighting-men; but a few hours later one of the chiefs, named Hoiroa, of the Ngati-Upokoiri, returned with twenty-five of his followers, saying, "As you are going to stay, I also will remain."

After two days had been spent digging fern-root and preparing food, Nuku and his party went to Puku-maki, from which place they again looked down on the fires. Then Nuku discovered that there was only one great fire, all the rest were small and insignificant, so he concluded that the most people were to be found where the great fire was burning. He started off that night, and came to where Featherston now is, where there was a bush called Pikoke, and when he reached the shelter of this place he set his men to work and placed snares for rats all through the bush. Next morning the traps were

visited and the rats cooked before daylight, and after food they all went on to Tau-whare-rata, where the camp-fire had been seen.

It was summer-time, in the early morning, and the occupants of the *pa* were all asleep. Nuku now arranged that twenty men should creep up to each of the nine houses composing the *pa*, and his instructions were that the principal men should be captured, and none killed, as he wished to make a peace after getting the chiefs into his power.

Accordingly the nine companies crept along in the dim light of the early morning, reached the houses, held the closed doors, and trapped the enemy. Out of the company only one man escaped—namely, the chief Whare-pouri, of Ati-Awa—and he got away owing to the sides of his house not being driven into the ground and fixed like the rest of the *whare*. Nuku and two of his friends were watching the outcome of the attack, when they saw Whare-pouri creep under the side of his house, and flee. They watched him climb the bank, and they noticed by the dress he wore that he was a chief of note. Accordingly Nuku sent two of his fleetest men after the fugitive chief; but it was of no avail. When they at length caught up to him he saved himself by jumping over the cliff. In his descent he caught or was caught by a *pohue* vine, which saved his life by breaking the force of his fall, and eventually he got away to Pito-one (near Wellington). When his pursuers came up they dared not venture the same feat, and had to return crestfallen and declare themselves beaten. In this exploit Nuku captured twenty-seven persons, including Te-Ua-mai-rangi (the wife of Whare-pouri), also his eldest daughter (whose name was Te Kakape); and when he had got them together he launched the great canoe called Nga-toto, put all his captives on board, and took them to Otauirā, sending most of his own people by land. Here he left the *waka* and went to Nga-mutu-awa (Bishop's reserve for college at Masterton), where Nuku said to Hoiroa and the rest of the people:—

PEACE MADE WITH TE WHARE-POURI.

“As Ngati-Kahu-ngunu went back with fear because of the great fire on my land, and because I was thus weakened, I thought it the better plan to make peace, and that is the reason why I have saved these people from death.” Then, turning to Te Ua-mai-rangi, he continued, “Go home to my friend Whare-pouri and ask him why he came all the way from Maungatautari* (at Waikato) to kill me and take away my land. I am now on my way to Nukutaurua, but will come back again when I am armed with the *pu-atua*” (or guns).

When Te Ua-mai-rangi heard that speech she stood up and replied to Nuku, saying, “You have saved me; because of this I give you Te Whare-pouri's eldest daughter, Te Kakape, and, as you have

made peace, I leave my daughter and return to Whare-pouri to tell him what you say." Then Nuku provided twenty of his people as an escort for her, and conducted her as far as Mataraua (the river near Carterton Station), where they parted, and she went on with her own people. At dark she reached the place where the Pencarrow Light house now stands, and by the time she reached Pito-one it was after midnight, and all the people in the *pa* at the place were asleep. Then she left her own people on the beach, and went in search of her husband, Where-pouri. She listened at each house for her husband's heavy breathing, and when she discovered the house where he was sleeping she entered. The fire was burning dimly, but she detected her husband and, quietly walking up to him, she placed her hand on his head, at the same time bending down and whispering, "Here I am alone, saved by Nuku."

Hearing the sound of voices, the rest of the people woke up, and when they discovered it was Te Ua-mai-rangi who had come to them during the night they wished to *tangi*; but Whare-pouri said, "Wait till we hear the whole matter on the morrow." When morning came Whare-pouri blew the trumpets and gathered all the people together, and then Te Ua-mai-rangi told what had happened, what Nuku had said and how she had given her daughter to Nuku. Then Whare-pouri got up and said, "I want all the Ngati-Toa, the Ngati-Awa, and Ngati-Raukawa to leave this valley, for Nuku is right. Why did I come here? Was it not because Te Rauparaha and Rangi-haeata advised me that the land was idle? I want you now to give your consent, so that I may go to Nukutaurua and bring Nuku back to his own land, and I and my people will then go back to Maunga-tautari."* Then all agreed to this proposition, with the exception of Taringa-kuri, of the Ngati-Tama, who had come from Poutama, near Mokau, who said, "No; I shall not leave; I have lost some of my people here, and will never go back."

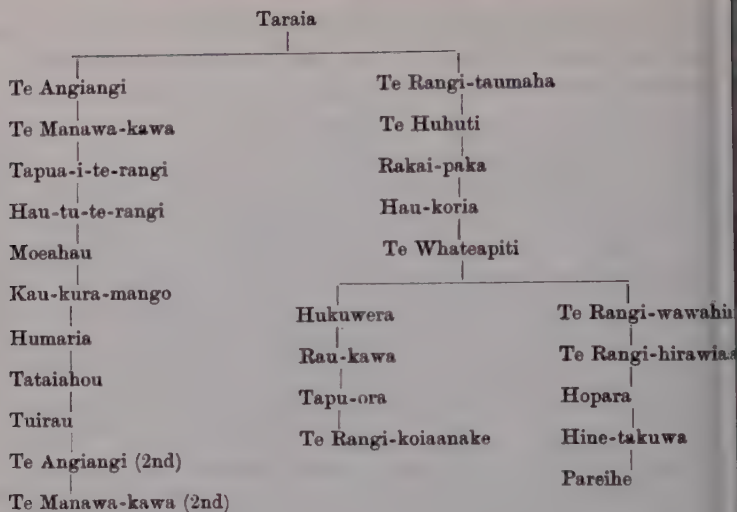
Wiwi-o-te-rangi, of Ngati-Raukawa, spoke next, and he said to Whare-pouri, "I agree with you, and will order all my people out of the district." Rangi-hei-roa, chief of Ngati-Toa (uncle to Wi-Parata), also agreed with Whare-pouri's plan, and said, "My people will also leave this land, and go back to Waikato." When Whare-pouri saw the feeling of the chiefs he turned to Taringa-kuri and said, "We all go; you can remain to light Nuku's fire; stay as fire-wood for him." Taringa-kuri replied, "I'm green wood, and won't burn." Whare-pouri then said, "I shall go to Nukutaurua by ship; I want you, my people, to gather pigs and corn in abundance, so that

* My informant has evidently made a mistake here for Whare-pouri came from Nga Motu. New Plymouth, where he was the head chief of the Nga Motu hapu of Ati-Awa.

we may fill the ship in payment for taking us there." He afterwards found the captain of a ship who was agreeable to undertake the expedition, and he eventually set sail.

In the meantime Nuku was on his way back to his new home, and when he reached Wai-marama (a well-known block of land, recently sold by the Government) Te Hapuku came to meet Nuku, and after the greeting he said, "This young person you have with you is a fine girl; I want her, and have come out to get her." Nuku replied, "This is the fire that you were frightened of, and could not put out; I put it out myself." Then Te Moana-nui asked Nuku for her; but again Nuku refused saying, "She was given to me to make peace, and I wish to send her back to her father." He then called the Ngati-Kahu-ngunu around him, and when they had gathered he said, "This lady is Whare-pouri's daughter, given me by Te Ua-mai-rangi in order to make peace between us. You now see her; there she is. I want you to give her mats and greenstone, and send her back to her father." Then the people all shouted for joy, agreeing to Nuku's proposals, and they gave her fifteen mats and a celebrated greenstone called Kai-kanohi, and then raised an escort of thirty men to see her safe as far as the place where the Pencarrow Lighthouse now stands. When this place was reached twenty-eight of the escort were sent back, but the two leaders, Parangarehu and Te Aketu, still acted as her bodyguard, saying, "We will stay with you whether you are safe or not."

When the party reached the *pa* the girl called out, "Whare-pouri, where are you?" and the father, recognizing his daughter's voice, said, "Surely it is my child; I will go to meet her." As he went out the girl's two companions hung behind, until they were about two chains away, for they did not wish to intrude while the two met. When the father and his child were clasped in the usual *hongi*, Whare-pouri whispered, "Is this an errand of peace, or did you escape?" and Te Kakape answered, "I came on a mission of peace, and Nuku's two men are just behind; save them." Then Whare-pouri, in obedience to his daughter's words, *hongied* with the chiefs, and they were saved.



PEACE MADE WITH HIHA.

After this, some short time (the date I cannot arrive at), one of the Ngati-Kahu-ngunu leaders named Te Manawa-kawa (2nd) went south to Wai-rarapa with a foraging party. He reached Matiti, where he left his *taua*, and proceeded by canoe to Potaka-koura-tawhiti, some three or four miles distant, to see Te Hiha, the chief whom Ngati-Kahu-ngunu had previously encountered at Oruhi, near the mouth of the Whareama river, on the coast east of Masterton.

When he reached his destination he saw a man on the river bank so he called out from the canoe, "Is Te Hiha in the *pa*?" The man did not reply to the Manawa-kawa, but informed Te Hiha that there was a stranger in a canoe on the river calling for him. When Te Hiha reached the river he recognised Kawa, who immediately challenged Te Hiha to meet him in battle. Te Hiha's reply to this taunt was, "What benefit will you derive by fighting me?" Kawa said, "Well, the benefit to me will be this: You are a great man and have a great name, therefore, if I kill you I will be greater than you?" Te Hiha replied to this, "That is all right, but what will you gain if I slay you?" This question apparently gave Te Manawa-kawa something to think over, for his next question was, "Will you agree to make peace with me?" Te Hiha said, "What people did you kill as you came along the coast to this place?" Kawa replied, "I won all the battles I fought as I came along, commencing at Waipukurau down to the mouth of the river (the Rua-mahanga). Then I heard you were here, so I came along to see you, and I am now prepared either to make peace with you or fight you?" Te Hiha then said, "Are you agreeable to gather together the remnants of the people you

have smitten and rear them up to make a nation? If you consent to do this I am prepared to make peace, but if not, what is the good of peace between us two only?" Kawa said, "I am content to do this. I will give my young women to all your young men who are without wives, if that will meet your wishes. You have the men, I have the house to cover (the women)." Te Hiha then said, "Come ashore and let us make peace before the gods Kahu-kura, Tu-nui-a-te-ika and Rongo-mai." Said Te Manawa-kawa, "I trust you, for you have a good heart and not the heart of a murderer." Hiha replied, "My word is the bond of a chief. I am no murderer, come ashore."

Te Manawa-kawa then went on shore, and together the chiefs went up to the front of a great house called Puaroa to clasp hands and rub noses, but they first went to the *tuāhu* (or altar) where the *tohungas* (priests) stood out, and while the chiefs knelt at the *tuāhu* the *tohungas* called on the god Kahu-kura to show himself and thus grant his approval of the peace about to be established. On being thus called upon the Rainbow-god immediately appeared in all his glory: three bows one behind the other, and there he glistened while Te Manawa-kawa called out, "Truly an '*Atua tika*'" (a true god).

Tu-nui-a-te-ika, the Comet-god was next called, and he also revealed himself travelling from north to south, glowing as a ball of fire, with his luminous tail trailing and streaming in all its beauty.

The *tohungas* then called on Rongo-mai, the fighting fish-god to appear, but he would not reveal himself, thereby showing his disapproval of what was taking place. After vainly entreating him for some time, the *tohungas* declared that Rongo-mai was against the proposal of peace, but Kawa said, "What does it matter? We have the principal gods bearing witness to the peace making, which will be binding for ever. Rongo-mai is a fighting god and not a lover of peace." To this the *tohungas* replied, "You are right, we should not have called upon him."

The two chiefs thereupon stood up, rubbed noses, and clasped hands, after which ceremony Te Manawa-kawa, pointing to the instep of his newly acquired friend said, "Repeat the name of this part of the foot upon which the whole power of the body is sustained." Te Hiha said, '*Te rekereke* ; let *te rekereke* be upon this peace for evermore"; and thus commenced the peace between the Ngati-Kahu-ngunu and the Wai-rarapa people which existed till Ngati-Kahu-ngunu offended some few years later when Te Heke-tai set out on the war-path.

LAST FIGHT BETWEEN NGATI-KAHU-NGUNU AND THE WAI-RARAPA TRIBE.

Te Heke-tai, of the Ngati-Kahu-ngunu, was a warrior of some note, who, apparently without any insult or defeat to wipe out, led a *haua* to Ohahanga, a *pa* peopled by the Ngati-Tumapuhia, Te Hika-o-papaoma and Ngati-Te-Aukino tribes all under the chief Potanga-roa.

The *pa* fell, and some thirty people were killed. Te Heke-tai then travelled out to the Whareama where he attacked the Rakai-tau wheke *pa*, which was peopled by Ngati-Kaukina and Ngati-kura, and this place also fell before him.

When the news of the fall of both these strong *pas* reached Wai-rarapa, Te Hiha gathered all the people together and quickly built a new *pa*, which he called Tau-wheke. This place he fortified and provisioned, and then awaited developments.

Te Heke-tai, who was well posted up in all Te Hiha's movements, attacked this place also, but after a siege of several weeks he found that he had misjudged his own strength, for he was unable to effect an entrance, so retired to the bush. There were about 200 fighting men in the *pa*, and Te Hiha arranged an ambush in the following manner. He ordered 50 men to remain in the *pa* to protect the women and children, and on a dark night sent 100 more out into the bush near Te Heke-tai's encampment. Then, next day, the remaining 50 were ordered out on to the clearing with the *kos* (or native spades) to dig for fern-root. Te Heketai fell into the trap. He saw the unarmed men hard at work at the fern-root digging, and lost no time in closing upon them; but directly he came out of the shelter of the bush, he was encircled and trapped. In the rout that followed Ngati-Kahu-ngunu lost nearly 200 men, and in order to save the lives of the prisoners Te Heke-tai came out to make peace with Te Hiha. Te Hiha listened to Heke-tai's overtures, and then proudly answered, "*E kore e mau t rongo ki a koe, e rite ana koe ki te marama; haere hoki ki tou kainga kati te hoki mai.*" (You are like the moon dying away and returning. I refuse to make peace with you, return to your home.) Te Heke-tai then gathered the remnants of his people and retired a sadder and wiser man.

Thus ended the last fight between Ngati-Kahu-ngunu and Wai-rarapa.

Said my informant, "The Ngati-Kahu-ngunu people recognise Te Hiha as one of the finest characters that ever lived among the old Maori people; brave, straight-forward, and true to friend and foe alike. He treated the lower class just the same as visiting chiefs, and was beloved and respected by all the neighbouring tribes as well as by his own people. There is no representative of his family now living."

WAI-RARAPA RETURNED TO ITS ORIGINAL OWNERS.

In the meantime Whare-pouri had been growing corn and preparing flax in order to pay for the passage by boat for himself and a number of his people, and they set out for the Mahia peninsula to seek Nuku.

While they were in the boat journeying up the coast it so happened that Nuku set out in a large canoe for the place where the town of

Napier now stands, and when they were all out to sea a violent gale arose and the canoe was capsized. Eighteen persons were thus drowned, but Nuku and four others climbed on to the upturned canoe and waited for the tide to wash them on shore. Poor fellows, half-dead by cold and exposure, they vainly struggled, endeavouring to keep her prow straight on to the shore, as swiftly she was being driven to destruction. While Nuku was swimming at the prow, striving to bring her round, a strong wave drove the canoe right on him; he was struck on the head, and in a moment was dead.

When Whare-pouri landed from the boat on which he had journeyed north he found that the man he had come to seek was dead, so he inquired who was the nearest relation to the great chief. Tu-te-pakihi-rangi came, stood up and welcomed Whare-pouri with the customary salutation, and then asked why he had come. Whare-pouri replied, "I came hither to see my friend Nuku, and invite him back to his own place at Wai-rarapa, for I am heeding his message, and am leaving the land for my own home, taking my people, the Ngati-Awa, with me. The Ngati-Toa and the Ngati-Raukawa are also removing; but Taringa-kuri and his people, the Ngati-Tama, are still at Featherston, where I have left them as firewood for Nuku's fire. I find my friend Nuku is dead, but I still wish all you of the Ngati-Kahu-ngunu to go back."

Then Te Hapuku said to Whare-pouri, "I cannot allow my people to go back with you to Wai-rarapa, for when you get them there you may kill them in revenge for past fights." Whare-pouri stood up and said, "I am a chief by birth, and my word is the word of a chief. If you are frightened I am prepared to stay with you as a hostage while your people go; then if any of them are killed you can kill me."

Then Whare-pouri, with fifteen of his warriors, stayed at Nukutaurua, while Tu-te-pakihi-rangi and twenty Wai-rarapa chiefs (here my informant recited the twenty names) went on board the same boat that had brought Whare-pouri, and sailed back to Port Nicholson. When they landed at that place a great meeting was called, at which Tu-te-pakihi-rangi stood up and said, "We have now a new people amongst us, and they are armed with this new and strong weapon against which our weapons are useless. Because of this, I shall ask you to retire back to your own land, for who knows what lies before us? Listen: my boundaries will be from the Manawa-tu River to the Manga-toro Creek (a tributary) on the east side to its source, thence over the land to Rapu-ruru, and on to Akitiu, round the coast, back to the Manawa-tu River, where the boundaries meet. This land shall be mine, for me and my people. See the Tararua Mountains, which divide the land: let that range be our backbone, and all the rivers and creeks which rise in that backbone and flow west will be water for you to drink from; those flowing east will be for me and mine."

Then all the people agreed to these proposals, and they stayed and lived together in peace.

NOTE.

Nuku-pewapewa was so named because his face was tattooed with a pattern called *pewapewa*. It consisted of a single curve round the eye, a spiral on the nose, and three lines curving from the nose to the chin. A carved figure representing this chief is to be found on one of the corner-posts of the palisading at the Papa-wai *pa* near Greytown. He is credited with being a man of extraordinary height, and in a cave called Hui-te-rangi-ora, on the Nga-waka-a-Kupe Hill (about four miles east of Martinborough), there is or was to be seen his mark. Here the native chiefs for many generations dipped a hand in *kokowai* (red ochre) and struck the wall as high as possible; Nuku's mark is a clear foot above all the rest. Besides being a warrior he was a *tohunga* (or priest) and poet of no mean merit. We add a few Waiata composed or reconstructed by him, some of which I am afraid are untranslatable. However they may be useful.*

Nuku was drowned about 1840, and at Te Whaka-ki, on the beach at Wairoa, where the accident took place, his canoe was carved and erected as a monument, "and (said my informant) it is still there, or was there when last I visited the spot."

* We hold back these songs, etc., until we get a chance of help in their translation from some of the learned men of the tribe.—EDITOR.

TRADITIONS AND LEGENDS.

COLLECTED FROM THE NATIVES OF MURIHIKU.
(SOUTHLAND, NEW ZEALAND.)

BY H. BEATTIE.

PART V.

Continued from page 65 of this Volume.

THE END OF THE FIGHTING.

IT has been said already that when Taikawa made peace, the invaders went back north. Taikawa went back with them and resumed living at Pukekura. He never went on the warpath again—there was no more fighting, so said the narrator. He had cause to remember his last connection with war, however, as his little son Taita died during the campaign. The lad had accompanied his father to the Clutha district, but sickened and died, and was secretly buried one dark night so that the enemy would not know, and afterwards disturb the corpse for revenge. He was buried on top of the height known to the *Pakeha* as Fisherman's Hill, and the Maoris often call that hill "Taita." (It is also called Te Karoro the same name as Willsher's Bay below it.) Taikawa himself at the end of his days was buried on the hill on the Otago Peninsula known as Pikiwhara (Sandymount). I have said already that one of his descendants expressed disgust at Taikawa's conduct, but in fairness I must add that another expressed admiration because, although Taikawa could fight as bravely as anyone when occasion arose, yet he was ever on the side of moderation and peace, and tried to restrain the others from bloodshed. The fighting in the Clutha must have been fairly recent. Tuckett writing in 1844, says it was in the beginning of the 19th Century. A daughter of Tamahika died in 1902 at the reputed age of 110 years, and we know that Taikawa was not far back, being probably born about 1750, and he would be a middle-aged man when his fighting exploits ceased.

There is a small range near Mount Hakataramea known to the Maoris as Poho-o-Taikawa, and I asked who Taikawa was. My informant looked surprised and said, "Taikawa was a Kati-Mamoe chief who betrayed his own people." I said nothing, but I thought of Shakespere's words about the evil men do living after them, the good being oft interred with their bones, and so a reputation is handed down.

SOME REPUTED BATTLES.

There are certain localities in Otago where common report declares that Maori fights took place and I asked after them. It has been stated in print that "ages ago a Maori battle was fought at Taputakinoi, or Halfway-Bush." This locality is some six or eight miles west of Dunedin, but I could glean nothing from the Maoris. No one has heard of a fight there. Perhaps, if one did take place there it was back in the misty Waitaha days! Then again we read:—"Occasionally the water in the Owaka River appears to be red, as if mixed with blood. The Maoris say that a very sanguinary battle was fought there and the conquering tribe drove the weaker warriors into the water and butchered them without mercy, their blood mingling with the water. So numerous were the slain that their blood still colours the water." None of the Maoris I asked had ever heard of any fighting in the Owaka district.

The European residents in the Cannibal Bay districts spin great yarns about the origin of the name, and the numbers slain and eaten there. The Maoris, however, say that there was no fighting at Cannibal Bay, although a man was once eaten there. This man, Kiore by name, was apparently an outcast from the Kati-Mamoe tribe and he lived in sullen state on Jack's Island. He killed some of his own people, and a band of them went to reason with him. They crossed from False Islet (Otara) to Hayward's Point (Timu-o-te-ure-o-Pakika) on *mokihis*, and then along the O-te-makura beach to Jack's Island (Pihautakoia). The narrow channel between the mainland and the island they found guarded by two large whales (*kewa*), who kept the tide always full, although before and since a man can walk on to the island at low tide. The party were nonplussed at this novel guardianship, and waited some time, but still the whales stayed at each end, and still the tide was full and there was no low water at that part. Full of astonishment they prepared to depart, when a chief, whose name the narrator could not recall, stood up and shouted for Kiore, who duly appeared. The chief asked him why he had killed his own tribespeople at Oraki-utuhia, and Kiore defiantly shouted back, "*Akaaka te raki ki ruka nei, ka tupou, ka tipu.*"* No sooner had he said these sacrilegious words than the two whales left and the channel became dry. The warriors streamed across and killed Kiore and carried his body back to where he had killed his victims, and there he was eaten at Oraki-utuhia, which the Pakeha calls Cannibal Bay. I was told that there were other people on Pihau-takoia, but

* Apparently the translation of these words is, "Although the heavens above are low, if they come down there is growth;" but we do not see the application.
—EDITOR.

that the avengers did not touch them, confining their attention to the one man whom they wanted.

HAKAPUREIREI.

Another locality where there is said to have been a great fight is the western head of Te Waewae Bay. This point is now called Sandhill Point, but to the Maoris it was Hakapureirei, and here the white people found a large accumulation of human bones, with the result that tales of fierce slaughter are told of the spot.

The Maoris know of no fighting there, but tell the following story of the district. A Kai-Tahu chief named Hotu, some time after the fighting at Mataura, Preservation Inlet, made up a *tauu* to visit there. Instead of going in canoes they went overland along the coast. When they got to Te-ahi-weka (now known as Price's—near the Big River) they spied a Kati-Mamoe man named Te Hiku-maiua or Te Hiku-maio high up on a cliff. Detaching men to surround him, Hotu shouted out questions at him, finally asking what were the names of the streams between Oue and where they were. The unsuspecting Kati-Mamoe began with Oreti, and had come as far west as Waitutu, when he heard a stick snap to one side of him. Like a flash he realised the trap and fled, just escaping his enemies. The *tauu* went on to Rakituma (Preservation Inlet), but found no one there and returned. On the way back they cautiously approached Te-ahi-weka and saw Hiku-maio fishing on the rocks. They caught him this time and put him to death. Hotu settled down at Hakapureirei with his brother Tama-tahi-ora, and other families spread along the coast as far west as Waipukiu, near the Big River or Hakapoua. Discord crept in at Hakapureirei and Hotu killed his brother, and seized the latter's wife. Tama-tahi-ora had two children, but Hotu instead of killing them left them to starve while he cleared out with their mother.

The girl was of a fair size, and caught fish, which they dried in the sun and ate. Hotu had put the fire out before he left and the children had no means of making one. Taking her small brother the girl resolutely set out after the mother. They managed to cross the Waiau on a *mokihi* or raft, and after many wanderings eventually reached Otautau, where they told the people their story. Hotu was settled on the Aparima, and had told everyone that his brother and the children were dead. When they heard the children's version the people were highly indignant and a seer proceeded to *makutu* or bewitch him, and he died in consequence. It was after this that the people settled along the coast beyond the Waiau River in numbers, but how the bones came to be in such quantities at Hakapureirei the narrator could not say, but another native said that a great number of people

died round there from the measles in the early whaling days, and he considered that was why the bones were there.

THE FIORD NATIVES.

We now come to that very vexed question of southern Maori history concerning the identity of the "wild natives" of the West Coast. Who were they? Canon Stack assumes them to be the remnant of the Kati-Mamoe who survived their warfare with Kai-Tahu, and were driven by Te Hau into the western forests. Another historian considers they were the Kati-Mamoe escapees from Te Anau fight, but my informants, as a whole, consider they were the surviving participants, both Kai-Tahu and Kati-Mamoe, of the Preservation Inlet fight, none of whom were ever known to have returned to Murihiku or Otakou. One of my aged friends expressed the opinion that they were Waitaha people who became alarmed when the Kai-Tahu and Kati-Mamoe amalgamated into one tribe, and had sought shelter to the west. Most of the others, however, considered they were the survivors of the Mataura fight, more particularly the Kati-Mamoe survivors, although it is also believed that Maru, Aoparaki, and their followers intermarried with them. Mr. W. B. D. Mantell in his report on the Murihiku Block in 1852, says:—"Blythe Bay is the seaside haunt of the once powerful Hawea tribes." Blythe Bay is now known as Bligh Sound, and at the head of that fiord is "Wild Natives River." When I was asking the Maori names of West Coast fiords and coastal features I was told that the Maoris knew Bligh Sound as Te-ana-hawea. Further inquiries revealed the fact that this name apparently dates from 1842. In that year a sealing party of Captain Howell's went into Bligh Sound and found smoke issuing from a cave. They chased the inmates inland for a good way. Snow lay on the ground, and the tracks were plain but they could not come up with the fugitives. Te Au, who was a Kati-Mamoe himself, followed them furthest, but in the end he desisted. The sealing party comprised Captain Gilroy (mate of the schooner), Henry Paremata, Te Au, Pakipaki and others, and they brought away a weapon and mats from the cave as relics of the wild natives. Those natives were supposed to belong to the Hawea sub-tribe, hence Bligh Sound has since been known as Te-ana-hawea (cave of the Hawea). Some of my informants would not have it that Hawea ever went round to the west. One said:—"The Hawea were the aristocrats of Kati-Mamoe. They were first a Waitaha people and then became a Kati-Mamoe *hapu*, or sub-tribe, and are so to this day. Some of the Kati-Mamoe who were wanted by avenging *tauas* fled to the West Coast for safety, but never Hawea." Another said:—"I am partly a Kati-Hawea myself, and I never heard of them being on the West Coast. The well-known Karetai family are also Hawea people." Yet we know that the southern Maoris in 1842 and 1852 regarded the

wild natives as Haweas. The probable explanation is that the Maoris who fled from Otago Peninsula round to Preservation Sound and built the *pa* there were part of the Hawea sub-tribe, and these became the fugitives, whilst other portions of that sub-tribe continued to dwell at Otago and elsewhere.

These West Coast people have been seen on several occasions. Captain Cook saw them in Dusky Sound in 1773, and seventy years later Howell's men chased a few of them in Bligh Sound. Some years prior to this latter event the white sealers reported to the Maoris that a native woman was living on the west side of Resolution Island (Taumoana), Dusky Sound, and a party went there to capture her. They spread out in the search, and those who caught her asked her name and then killed her. There were no chiefs present at this killing, and when they came up and found she was dead they were very angry, because they considered that much information could have been got out of her about her ancestry and who the wild natives were. My informant said :—"She might have been able to tell about the ancient people of 'Te-wai-pounamu. Her name was Taki-te-kura, and it is thought that she was a Kati-Mamoe woman. Those wild people would all die out long ago." Some time about then a sealing party under Henry Boardman (better known as "Long Harry") entered Dusky Sound, and via Acheron Passage into Wet Jacket Arm, where they suddenly came on about forty natives cooking (*kohiku*) wekas. They appeared quite friendly and did not seem alarmed, so the sealers went back a little to a landing place and tied the boat. When they got to the camp not a native was to be seen; they and their belongings had completely disappeared, leaving the fires burning. The sealers did not like to venture far into the bush, so after a half-hearted search rowed away. Boardman lived for years after this at Orautahi (Smoky Cave) on Stewarts Island, and it was from his own lips that my informant got the information.

After 'Te Puoho's raid in 1835-36 'Te Raki, his wife and family disappeared from Wanaka Lake. Haereroa brought 'Te Raki's brother, Rakiraki, down to the coast, but the others "went wild and disappeared," and since then nothing has been heard of them. 'Te Maiharoa used to say that he considered there were perhaps 40 natives in the Sounds from Milford Sound to Dusky Sound, and as far as he knew they were Kati-Mamoe.

One old man told me that he had been in all the Sounds several times since 1864, and at no place did he ever see any traces of wild natives. The last traces were seen by a party on the Arthur River or Lake Ada in 1873-4. Old Abraham Hutoitoi was leader of the party and he said that he had once before been at Milford Sound, and where the Arthur River enters the sea had seen flax tied in a bundle

float by, so he knew natives were up the river. The next trip the party went up the river and saw footprints and also sleeping places, and that is the last trace of the wild natives reported.

THE WILD NATIVES.

Since the foregoing was written I have received further information on this question, which cropped up when I was interviewing three old men and one said, "I know of three times that wild natives have been seen. First, when Rawiri te Awha's father, Te Waewae, was with a party up the Waiau River, at Te Anau Lake, they saw six men in a canoe. They were strange natives, and a woman in Te Waewae's party hailed them. They never answered, but went on rowing and were soon out of sight.

Second, once Paina, Te Awha, and others from Kawhakuputaputa went up to Te Anau Lake and were out eeling one night and saw a light further up the lake. They thought it was some of their companions, and when they returned home to their camp they asked and found that no one had been out. They then thought it must be diggers prospecting, and next day they went up to look and found *paraerae* (sandals) and *kohika* (sticks for holding game over a fire), but they still thought these remains were those of Pakehas. Then they saw bare-foot prints in the sand, and new at once that they were made by natives as the sole was straight, and not arched like the whites', and they knew it was the Hawea people.

"Third, a whaling ship of Captain Howell's went into Bligh Sound. Before dropping anchor the crew saw fires on the beach and people flitting about. The next morning the ashes were there, also some weapons, but the natives were gone.

"I think those people were some of Te Raki's *hapu*, but no one seems to know. When Te Puoho's raiders came to Lake Hawea [in 1835-6] Te Raki and his people disappeared into the west. Two northern men went after them and never returned. I think Te Raki gave those two men a wife each and they joined the party. After the raid was over Pokohiwi, Haereroa and others went up to look for Te Raki. They found the *whares* left in good order some time before, and they searched westwards. They came on the ashes of camp fires, and followed them right into the west until the country got so wild that they returned. Those are the people that I think were seen at Bligh Sound and Te Anau Lake, but I don't suppose any of them are living now. I have asked both Pakehas and Maoris about these people who fled into the bush, but have never been able to get any information. I would like to know as I am related to those Hawea people."

This raises the query whether the wild natives were called Hawea because they belonged to the Hawea sub-tribe, or because they fled

from Lake Hawea, and here I will leave this interesting and perplexing question.

ALLEGED EXTINCTION OF KATI-MAMOE.

Amongst the questions submitted to my old friends was one relating to the extinction of the Kati-Mamoe tribe. This question met with varied receptions—some were indignant, and others smiled, while some laughed outright. Extinct forsooth! Listen to these answers:—"There are very few of the Kai-Tahu tribe now in the south—the people are mostly Kati-Mamoe." "The Kai-Tahu beat the Kati-Mamoe back through Canterbury to Otago, but the Kati-Mamoe gained one or two victories near the last, and then the two tribes became one people, but if separated there are still more Kati-Mamoe than Kai-Tahu in the south." "The Kati-Mamoe were never wiped out, although some of their *hapus* were. I reckon that not only along the south coast, but even further north, that more than half the people have this blood in them." "After the worst fighting *hapus* in the Kati-Mamoe had been killed, the rest of that people continued living here, and there. I consider intermarriage finally stopped the warfare. The Karetai people were Kati-Mamoe, and yet he was the principal chief at Otago in the whaling days." "My mother was a pure Kati-Mamoe woman. She was born in Canterbury where there are still some of that tribe living." "After the killing of Kaweriri at Tara-hau-kapiti, the Kati-Mamoe continued to dwell in that district, and yet Kai-Tahu never avenged his death. This was the last great fight of any consequence in tribal history. After that time the tribes became so mixed by intermarriages that the fights were not between tribe and tribe but between different chiefs." "Some say that the Kati-Mamoe were kept as slaves. This is insulting and is not true. They were never slaves at any time, but often intermarried with Kai-Tahu." And so on the opinions went. One man dealing with a chief centuries ago said he was a half-caste, and I asked how that could be, and was told he was half Kati-Mamoe and half Kai-Tahu. Another said, "The natives now living are all half-castes between those two tribes;" and another remarked, "My mother was a Kai-Tahu and my father was a Kati-Mamoe, but I doubt if you could get a pure Maori of either tribe nowadays." This opinion is general, *vide* my notes:—"Although there are more Kati-Mamoe than Kai-Tahu in the south, even the purest have slight strains of other blood in them." "My mother was a Kai-Tahu slightly tinged with Kati-Mamoe, as I do not think it is possible to get a pure Kai-Tahu nowadays."

One Maori asserted positively and emphatically that the Kati-Mamoe chiefs were never finally vanquished, and in proof of this produced a booklet published by the South Island Maoris in 1908, in which are

urged the claims of the Kai-Tahu and Kati-Mamoe in connection with the sales of their land to the white people.

Speaking of the sale of the Otakou Block to the Pakeha in 1844 one of my informants remarked that it was a noticeable fact that the Kai-Tahu sold the land and the Kati-Mamoe preserved the reserves. After the amalgamation of the two tribes, "*ahi kā roa*" (longest fire burning) was the Maori claim to ground. The Kati-Mamoe were so secure in their *papatipu* or ancestral lands that they never sold their home and cultivations at Otakou, Maitapapa and Maranūku, and have it still. Whilst Tuhawaiki and Taiaroa, who had plenty of land elsewhere were selling their interest in the Otakou Block, Karetai and other Kati-Mamoes got pieces reserved, and by the irony of fate the Kai-Tahu, who sold all their land, now live largely on reserves preserved by Kati-Mamoe. The process of coming to dwell on ground not theirs by right was called *whaka-noho* or squatting. It is said that some Maoris built a canoe called "*Kotuku*" at Waipouri and gave it to Karetai for a piece of land belonging to him, whilst it is also said that valuable pieces of greenstone passed hands for the right to dwell on certain pieces of land.

It must not be thought that when Kai-Tahu and Kati-Mamoe ceased fighting each other that they lived in perfect trust together. There was always a certain amount of latent suspicion. An aged Kati-Mamoe tells me that he remembers his grandfather saying that when he went into a place where the Kai-Tahu were he always carried weapons concealed beneath his mats lest any of the ancient feuds should break out suddenly. This feeling was mitigated when the white men came sealing and later whaling on the coasts, and died out when the white settlers came.

THE MEASLES.

Some of my friends laid great stress on the havoc wrought amongst the Maoris in the thirties of last century by the measles. One said that it was specially severe in some Kati-Mamoe quarters, and reduced their numbers greatly. Very few got over it. The only cure was to kill a dog and eat a part of it. Tangata-huruhuru of Molyneux Bay tried this cure and he was one of the very few who survived there. The whalers said that the natives died by hundreds. In some cases the bodies were left lying where they were for no one would go near them; in other cases they were not buried, but left in the *whares* which were set on fire. In the fifties the measles broke out at Aparima, and its ravages were pitiful. The affected Maoris rushed down to the river to cool themselves and most perished. Part of the old village at Riverton, where most of the people died, has since been called Te Whiu (the plague).

VARIOUS NOTES.

Ruapuke Island.—I asked if any fights had occurred on it or for it, and was told :—"There were never any fights for Ruapuke as Kati-Mamoe never occupied it." Another man replied :—"There was no fighting for Ruapuke. Pa-raki-aio *pa* I think was built by Kai-Tahu. After the two tribes joined together, both dwelt on the island."

Aparima.—Canon Stack's statement that the Kati-Mamoe were almost annihilated at Aparima is repudiated utterly by the southerners. They state that no fighting ever occurred on the Aparima—that, in fact, it is the only large river between Waiau and Dunedin which has no fighting associated with it.

Personal Names.—As an illustration of the way names would be bestowed on children through happenings to their forebears perhaps centuries before, one old man said that Rakitamaui, who lived eight generations ago, went inland hunting rats and *wekas* and died on the trip. His corpse was first suspended to a cabbage-tree, and then was wrapped in flax and carried to Kaiapoi for burial. Through these two happenings two women, who only died some thirty or forty years ago, were known as Tarewa-ti (suspended in a Ti tree) and Te-Kawe-whitau (carried with flax).

Old Songs.—These have been largely forgotten in the South. One native lamented the fact that the old *waiatas*, *karakas*, *apakuras*, *takis* and *powhitis* have been lost. A popular song among the women in the forties was a plaintive lament over Haki-te-kura, but I only met one Maori who had heard it, and that was when he was a boy. Maiharoa's wife used to sing it, and also many other old *waiatas* which he had forgotten. He had also heard a song detailing the adventures of Tarewai, Maru, Te Ao, Paraki, Waitai and Taikawa, but unfortunately he did not remember it.

Tinirau.—Te-tapuae-o-Tinirau (the footmarks of Tinirau) was a water-hole at Te-umu-kuri at the old wharf at Otago Heads. The water came out of the solid rock through a tiny crevice and never dried-up even on the hottest day. Tinirau, the Sea-Goddess used to come there to comb her hair and the water served as her mirror. This spot is now done away with by the making of a roadway. (This legend makes Tinirau a female, whereas Tinirau is classified as a male god.)

Poupoutunoa.—One native told me that after the Kai-Tahu had pressed the Kati-Mamoe back and back from Canterbury into Murihiku (Southland), and peace was made, a post was erected at Poupou-tu-noa (Clinton) to mark the tribal boundary. The Kai-Tahu were supposed to have no territorial rights beyond that.

Hakinikini.—This is a Maori warrior about whom I could learn very little. It is said he was a Kati-Mamoe chief who fought at

Otago Heads, Kaikarae, and Akatore. (This name is correctly Akatorea, or in North Island form Whanga-torea.) Whom he fought is not remembered, but after fighting along the coast he settled at Mataipipi *pa* near Molyneux Mouth. Quoin Point and an islet off it are called Hakinikini after him. As Mataipipi was built by Waitaha perhaps it was that tribe he fought against.

Te Mauka Kani.—The correct Maori name of Long Island off Rakiura is Te Kanamera. On it there is a hill known as Te-mauka-kani, which my informant said meant "where Kani was caught." He was a Maori who was chased and was overtaken on the top of this hill. What offence he had committed, or whether the pursuit was an act of warfare I could not learn. Ever since that occurrence, however, legend says that the hill has been haunted by ghosts (*atua*).

Kanakana.—The discovery of these lampreys at the Mataura Falls (Te-au-nui) is attributed to Paroparo—not the recent family half Kai-Tahu, half Kati-Mamoe ancestor of Tuhawaiki, but Paroparo-te-whenua, who is said to have flourished when the Kati-Mamoe first spread over the land. If this tradition is correct in attributing the discovery to him it seems surprising that Rapuwai or Waitaha had never known of this eeling resort.

Auckland Islands.—Some sixty or seventy years ago a big party of Kati-matuku natives left the Chatham Islands and settled on the Auckland Islands away south of New Zealand. After a year or two down in that inhospitable region they shifted up to Port Adventure on Stewart Island, and here two of my informants had met them. Their principal chief Matiaro was very much tattooed. Another of their chiefs was Katiri, and he died and is buried at Port Adventure near Ka-one-o-Miromiro. At that time about 400 Maoris were there, and about 280 of them were Kati-matuku. As far as my informants knew the Government removed them back to the North Island.*

Kati-huirapa.—Most of my informants belonged to this sub-tribe. They describe it as a combination of Kati-Mamoe and Kai-Tahu, with an admixture of Waitaha.

* For a fairly full account of the Maori occupation of the Auckland Islands see this "Journal," Vol. II., p. 78, as told to Mr. A. Shand by the survivors, who returned to the Chatham Islands, not the North Island of New Zealand. We have ourselves conversed with old Toenga, the last of the chiefs of that migration, at the Chatham Islands in 1868. They belonged to the Ati-Awa tribes of Taranaki—

EDITOR.

(To be continued.)

POLYNESIAN LINGUISTICS.

III.—POLYNESIAN LANGUAGES OF THE SOLOMON ISLANDS.

BY SIDNEY H. RAY, M.A., F.R.A.I.

Continued from page 52, Vol. XXV.

NOTES ON THE NUGURIA VOCABULARY.

The correspondence with Samoan is very marked. The break ' in Samoan when initial, appears as *k*, when medial as *ng*. The Samoan *l* is represented by *r* though sometimes unchanged; *v* is represented sometimes by *w*, whilst the Nuguria *h* commonly represents the Samoan *f*, and rarely *t*. The Samoan *g*, i.e., *ng* in 'sing,' is represented by *n*. The final vowels *a* and *u* in Samoan are often *o* in Nuguria.

[We have to apologise to Mr. Ray for omitting the above note from that part of his paper dealing with the Nuguria vocabulary.—EDITOR.]

IV. THE MORTLOCK OR MARQUEEN ISLANDS.

THE Mortlock or Marqueen (Marken) cluster forms an atoll with thirteen islands about 120 miles from Kap le Cras in the Solomons, and about 150 miles from Nuguria, in lat. 4° 45' S, and long. 157 E. The group was discovered by Lemaire and Schouten in 1616.

The twelve islands on the eastern side of the atoll from south to north are: Tauu, Nuugoa, Nuuhare, Auke, Nungurua, Beiakku, Harehaku, Loguma, Maguri, Sango, Magiliake, and the small islet Geahuajei. The only island on the western side is Nuugurigia.¹ The largest member of the group is Tauu,² from which the whole is sometimes named.

The population is rapidly dying out.³ At the end of September, 1908, there were on the atoll of Tauu only twelve pure-blooded

1. These names and a description of the atoll will be found in: R. Parkinson, Beiträge zur Kenntniss des Deutschen Schutzgebietes in der Südsee. Mittheil. geograph. Gesells, Hamburg, 1887-8. Cf. also the same author's "Dreissig Jahre in der Südsee."

2. Wrongly called Taguu by Thilenius.

3. Cf. W. Churchill, "The Dying People of Tauu." Bull. American Geog. Soc., 1909, pp. 86-92.

Polynesian inhabitants.¹ Eight of these were measured by Dr. G. Friederici, who gives their mean height as 1700 mm, and length-breadth cephalic index as 78.15. Dr. Friederici also obtained a short vocabulary of their language. This he has very kindly permitted me to publish in this notice. It possesses a melancholy interest as the last record of a Polynesian population.

1. PHONOLOGY.—In the vocabulary the words are spelled in the standard alphabet of Lepsius. Dr. Friederici notes that some of the individuals examined were very old and feeble, with trembling chin and cheeks. Among them there were remarkable differences in pronunciation. For instance, *h*, *f* and *h'* were frequently interchanged (*h'* is the German *ch* in '*Ich*.') Also *s* interchanges with *h*, and *h* with *l*.

2. ARTICLE.—The article is *tě*, which appears sometimes as *ti* as in *ti ărelo*, the tongue. The indefinite *hě* is also found. In the vocabulary the article is given in some examples with the noun.

3. NUMERALS.—Dr. Friederici gives the Numerals thus: 1 *tahi*, 2 *lua*, 3 *toru*, 4 *ha*, 5 *limă*, 6 *önö*, 7 *hitu*, 8 *varu*, 9 *tsivă*, 10 *sinähuru* and *hănăhuru*.

V. THE TASMAN ISLANDS.

The Tasman cluster is about 135 miles east of Tauu, and 25 miles north of the Lord Howe Group in Lat. 4° 30' S., and Long. 159° 30' E. It forms an atoll about eleven miles from west to east and about nine from north to south, with an opening into the lagoon from the west. There are about twenty-four islets of which Lugumanu (or Nukumanu) and Motu at the eastern end of the atoll are the largest. The names of the islets are given by Parkinson,² and appear to be Polynesian words. Those on the south-east are: Tehare, Tetuanne, Tiniu, Mahu, Ahohatu, Triegoi, Houvaitai, Motu, Tarava, Lugumanu. Those on the north-west are: Ahoalua, Tehota, Ahonehopa, Tehäke, Nuuapeia, Delah, Ahoakatake, Luaitua, Ahoavare, Ahoahui, Lakapaita, Ahoauli, Bunaiga, and Harauro.

Parkinson described the people as very closely related to the Lord Howe Islanders, though rather less muscular in build. He stated their number as about 200, but it is probably now much less.³ Dr. Friederici in 1908 measured some of the Nukumanu men. He gives the mean height of 14 men as 1639 mm, and the length-breadth index of 23 men

1. Dr. G. Friederici. Wissenschaftliche Ergebnisse einer amtlichen Forschungsreise nach dem Bismarck-Archipel. Mittheil. a. d. Deutschen Schutzgebieten. Ergänzungheft No. 5. Berlin, 1912. p. 323.

2. R. Parkinson in Beitrage. op. cit.

3. Op. cit. p. 221.

as 74·7.³ He remarks that of the various people measured (in New Guinea, New Mecklenburg, and Palau Islands) the Nukumanu were the only dolichocephalic.

The only specimen of the language is the list obtained by Dr. Friederici.

1.—PHONOLOGY.—Dr. Friederici has used the standard alphabet of Lepsius. There was an interchange of *r* and *l*. Both *k'* (the German *ch* in 'Buch') and *h'* (the German *ch* in 'ich') were used. The former seems to represent a common Polynesian *f* or *h*, the latter the Polynesian *s*, as, e.g.: *nīk'o* for *nīfo*, tooth, *ih'u* for *isu* or *ihu*, nose.

2.—ARTICLE.—This appears as *he*. The word for 'teeth' seems to show a plural *ne*, *niha*, and *ne niha*.

3.—NUMERALS.—These are: 1 *tahi*, 2 *luā*, 3 *toru*, 4 *ha*, 5 *līmā*, 6 *ōnō*, 7 *hitu*, 8 *varu*, 9 *th'ivō*, 10 *hānāhuru*.

Numbers above ten are added with the conjunction *ma*: 11 *tānāhuru ma tahi*.

Other numerals appear as follows:—20 *tipu ruā*, 22 *tipu ruā ma luā*, 30 *tipu toru*, 100 *kēlaū* or *kēlāū*.

There is a method of counting in pairs, thus:—

One pair = 2, *siava*; two pairs = 4, *luava*; three pairs = 6, *torūngava*; four pairs = 8, *hānāva*; five pairs = 10, *hēhūl*.

The Interrogative Numeral is *kéngě*? How much.

VI. A VOCABULARY OF THE DIALECTS OF TAUU AND NUKUMANU.

By Dr. G. Friederici.

ENGLISH	TAUU	NUKUMANU
Beard ..	.. <i>tērāfa</i> , <i>tērāhā</i>	<i>tērāha</i>
Belly ..	.. <i>mānāva</i>	<i>mānāvā</i>
Bowl * —	<i>kāmētsē</i>
Breast (chest) ..	.. <i>hātāhātā</i>	<i>tāhātā</i>
Buttocks ..	.. <i>he mūri</i>	<i>hē mūri</i> (<i>hē mōri</i>)
Cheek ..	.. <i>pāpāiēsā</i> (<i>pāpāyēsā</i>)	<i>vahimātā</i>
Chin ..	.. <i>kāūvāē</i> (<i>kauvai</i>)	<i>kāūvāē</i> (<i>kauvai</i>)
Cup † ..	.. <i>he kākā</i>	—
Ear ..	.. <i>kāūtārinā</i> (<i>kautārinā</i>)	<i>āūtārinā</i> (<i>autārinā</i>)
Eye ..	.. <i>karēmātā</i>	<i>karemata</i>
Fan ‡ ..	.. <i>hé ri</i> (<i>héri</i> ?)	—
Finger ..	.. <i>mātārīmā</i>	<i>pītārīma</i>
Finger-nail ..	.. <i>mōīkú</i>	<i>mōīku</i> (<i>mólku</i>)

3. Wissenschaftliche Ergebnisse. op. cit. II., p. 324.

* Wooden bowl for stone boiling. Cf. Samoan '*unete*.'

† Drinking vessel made of half a coconut shell.

‡ The big fan which is the emblem or sign of the honour and dignity of the Chief of Tauu.

ENGLISH	TAU	NUKUMANU
Foot	—	līlīvāē
Forehead .. tāūraē (tauraī)		marāē
Girdle ‡	—	túa
Hair	hē lāuru (lauru)	lāuru (lauru)
Hand	hē līma	hē limā
Head	pōsōūrū pōsaura	pōk'ōūru, pōk'auru
Hook (1)	—	hē kāū
House	—	hē hālē
Leg	hē vāē, he vai	hē vāē, hēvai
Lip	māisu	māihu
Neck	hē úa	hē úa
Nipples (<i>female bosom</i>)	—	hē ú
Nose	keih'u, keih'ū	kéih'ū, kéih'u
Old man	—	matúā
Palm of hand .. hē rōrō līmā		tutuárīmā
Petticoat (2)	—	mēhāū mēhau
Shoulder .. pānāhūā		pānāhūā
Tattoo v.	—	tátá
Teeth	tī nik'o	nīha, ne nīha
Tongue	tī ārelo	hē rélō
Waist-cloth (3)	—	he tára, hē tára
Young man	—	hē tānata

PARTS OF A BOAT, ETC.⁴

ENGLISH	NUGURIA	TAU	NUKUMANU	SAMOAN
Boat	vágā, vākā	vākā	vākā, vāk	vā'ā
Outrigger-float .. dé āmā		āmā	āmā	āmā
Outrigger-poles .. giātō, kiātō		giātō	kīyéto	iātō
Connecting sticks .. hāgātō		tūgi	hākātō	tú'iāt'i
Breakwater				
addition .. tau		tau	tau	—
Plank affixed .. fónō, dé ōā		hónō, fónō, k'ónō	hónō	fónō, ōā
Seam of affixed plank	—	hāhā, kāfā	kāhā, kāhā	'āfā
Long pole above				
Outrigger pole .. laurākau		lākau	āvihā	lāngo, lāngo-
Long pole over con-				[āmā
necting sticks	—	—	āvihā	—
Seat	dē bādā	—	nehāirā	—
Small struts between				
outrigger pole and				
float	tsāro	—	—	—

‡ Made of plates of shell.

1. Big wooden hook for catching the big "Turgir" fish.

2. The woman's dress

3. The *malo*, worn by men.

4. Extract from Dr. Friederici's *Wissenschaftliche Ergebnisse op. cit.* II. p. 302, 303.

ENGLISH	NUGURIA	TAUŪ	NUKUMANU	SAMOAN
Thread, cord for				
binding	.. doāŭga	kahá	kahá	—
Paddle ..	.. hoi, hóě	hoi, hoě	hoi, hóě	fóě
Baler (<i>wood</i>)	.. dadá	ta	tā	tátā
Pole ,.	.. dógě	tókě	tőkě	to'ó

[We regret that it is impossible here to obtain the necessary type to express all the accents in the above paper; and moreover in many cases they are unnecessary. The words are nearly all Maori, and therefore it can be said that like that language the refinement of (sometimes) three accents on the same letter appears quite superfluous. It also appears to us, judging from other Polynesian dialects, that Dr. Friederici has accented letters that have no accent or stress.—

EDITOR.]

THE NGATI-TUHARETOA OCCUPATION OF TAUPO-NUI-A-TIA.

BY THE REV. HOETA TE HATA OF WAITAHANUI.

TRANSLATED BY THE REV. H. J. FLETCHER, TAUPO.

INTRODUCTION.

TAUPO-NUI-A-TIA is the name of the country around the great Taupo Lake, North Island of New Zealand. Over what extent of country the name was used has never been accurately defined, but it seems to have been applied to the whole of the Lake basin.

This would mean the eastern watershed of the Hauhunga-roa Range; the western watershed of the Kaimanawa Range; the northern watershed of the Tongariro Group, and as far north as Atiamuri and Orakei-korako.

The greater part of the story deals with characters and localities within the above area, but occasionally it steps outside and mentions other places and other people.

Owing to the repetitions and circumlocutions of the Maori writer a word for word translation is not given, but the writer's meaning is rendered as far as we have been able to obtain it.

We are inserting in the text such explanations of names, localities, customs, and other things as may be thought necessary to help the text. Such explanations will be enclosed in brackets. The translation follows :—*

I AM not able to tell the story of the things before the coming of Tia and Nga-Toro-i-rangi, but will begin at their coming. Tia and Nga-Toro-i-rangi came to New Zealand in the "Arawa" canoe.¹ They came to this island and landed at Maketu. Some of the voyagers began at once to call out the boundaries of the land they claimed, but Tia did not claim any for himself; he came on to this

* In Mr. Fletcher's explanations it should be noted that the modern township at the north end of the lake is named Taupo, and from it the distances are given, not from the lake itself.—EDITOR.

1. It is necessary to say for the information of members living outside New Zealand that the 'Arawa' canoe formed part of the fleet that arrived here in the middle of the fourteenth Century.—EDITOR.

land [of Taupo]. On his arrival here the land was without inhabitants; he saw none. He went on to the place which is now called Hamaria, but its former name was Paka. The name Hamaria was given by the Missionaries. [Hamaria (Samaria) is the present name of a Maori *kainga* on the shore of Lake Taupo, about eighteen miles from the township, on the eastern shore.] Tia dwelt there and built a *tūāhu* for himself, and called the name of the *tūāhu* Hikurangi. [The erection of a *tūāhu* was for the due observance of religious rites and also as a sign of occupancy.] He also named the rocky cliff there Taupo-nui-a-Tia. [The cliff is in full view of the passing traveller.] Tia dwelt there for some time, but he saw no human inhabitants.

After a time Nga-Toro-i-rangi arrived and ascended Tauhara mountain, from the summit he threw his spear into the lake. The spear stood upright in the water, and stands there to this day, the point downwards and the butt up! It is not far out but close to the shore at Wharewaka. [Tauhara is an old volcano at the north-eastern end of Lake Taupo. Wharewaka is the name of the point jutting into the lake four miles from the township of Taupo on the eastern side. The distance from the summit of Tauhara to Wharewaka is seven miles! In the days of long ago, to throw a spear that short distance was a mere trifle!] Nga-Toro-i-rangi descended the mountain and reached the lake at Taharepa. [About one mile from Taupo.]

He built a *tūāhu* there and named it Te Tuahu-a-Nga-Toro-i-rangi. It was by means of incantations performed at this *tūāhu* that he killed the fish in the lake, and then by scattering shreds of his garment on the water he produced the fish named *kokopu* (*Galaxias fasciatus*), and *inanga* (*Galaxias attenuatus*). He then travelled on towards the south and reached Roto-ngaio and built a *tūāhu* there and named it Hawaiki. [Roto-ngaio is a small lake, a few acres in area, separated from Taupo lake by a narrow sandspit; ten miles from Taupo.] He marched on and came to Hatepe and built another *tuahu* there and called the name thereof Ihuporo. [Hatepe is still the name of a Maori *kainga* on the edge of the lake sixteen miles from Taupo.] Nga-Toro-i-rangi went on to Hamaria and saw Tia's *tuahu*. He noticed that the mat of the *marae* (or yard) was quite green. He built a *tuahu* for himself, and brought some very dry material, nearly rotten, to make a mat for the *marae*. The wood for the posts of the *tuahu* was likewise old and decayed.

After this he found Tia, and at once asked him when he arrived. Tia replied that he had been there a long time. Nga-Toro' said that he had arrived there first. Tia said, "No. I did!" Nga-Toro' said, "Our *tūāhus* will show perhaps. Let us go and see." Tia agreed to this and followed Nga-Toro' until they came to Tia's *tūāhu*. Nga-Toro' said, "Look, the material of your *tūāhu* is quite new. It was on account of this that I said I was the first here. Now let us go and see

mine." When they arrived Tia examined the material and found very old. Because of this he agreed that Nga-Toro' was the first arrival.²

They went on together from this place towards the south and came to Motutere. They built a *tūāhu* there and named it Mahuehu [Motu-tere is about twenty-two miles from Taupo.] They passed on from Motu-tere and came to Toka-anu. [Toka-anu is a large native settlement at the south end of the lake.] They separated here, Nga-Toro-i-rangi going towards Tongariro. Tia went to Tuhua, Hauhungaroa, Hurakia and Titiraupeka. [These are the Maori names, in order, from the upper Whanganui River to the northern boundary of the western watershed.] Tia died at Titiraupeka. Tuamatua married Tauna, and had Tia who had Tapuika, who had Maranga-paroa, who had Tu-whakmaru, who had Kauae, who had Rongomai-aia, who married Tane-turiwera, who had Hine-tuki, who married Tarira, who had Tu-te-tawha, who married Hine-mihi, who had Te Rangi-ita, who married Waitapua, who had Tama-mutu, who married Te Hiko. [This Tama-mutu, from whom a number of the Taupo families trace their descent, lived about two hundred years ago.] Ngati-Tuwharetoa trace their ancestry to Tia and Nga-Toro-i-rangi, every family of them, and all those who dwell in Taupo-nui-a-Tia on every side.

When Nga-Toro' separated from Tia he went to the Rangipo. [The Rangipo is the piece of country between the Tonga-riro group and the southern portion of the Kaimanawa Range. It is the watershed of the upper Waikato, Whanga-ehu, and a tributary of the Rangitikei. At this place he met Hape-ki-tuarangi; and after they had greeted each other, Nga-Toro' said to Hape', "O Hape, how do you live and what do you get to eat in this expanse of earth?" Hape replied "My breath is my food, for the Kai-manawa [which means 'earth-breath'] range stands there." Hape then asked Nga-Toro' where he was going, and he replied that he was going to climb Tongariro mountain. Hape then warned him to be careful that he be not overcome by the winds of heaven, but Nga-Toro' scornfully replied that he could meet storms of all kinds.³ At the beginning of the ascent he was sore beset by the winds of heaven. Hence the name Rangipo

2. This is the same kind of deceit that was practised by Nga-Toro-i-rangi and the rest of the crew of 'Te Arawa,' on their first landing at Whanga-paraoa, east side of the Bay of Plenty—see *Journal Polynesian Society*, Vol. XXIV., p. 13. As Tia was one of the crew at that time it is a wonder he could have been deceived so easily.—EDITOR.

3. This story does not mention the meeting between Nga-Toro-i-rangi and Tamatea-nui, which took place at Roto-a-Ira, a few miles south of Lake Taupo. See this "Journal," Vol. XXIV., p. 18. Hape-ki-tuarangi is said, however, to have come from Hawaiki in the "Takitimu" canoe with Tamatea-nui.—EDITOR.

Then he was attacked by storms of all kinds; wind, rain and sleet rushing up from the Whangaehu River and from the Waikato River. Then began the assault of the snow, but Nga-Toro' climbed upwards until he reached the summit, with his jaws chattering with the cold. He at once shouted out for his sisters, Te Pupu and Te Hoata to bring him some fire; the women heard the voice of their brother and they came at once from Hawaiki, bringing some fire with them. They came by way of Whakāri, and at Waipiro they heard Nga-Toro' calling a second time to them to hasten. By this second call the sisters knew their brother was on Tongariro, so they came straight on to Tongariro by way of Umu-pokapoka, Punoke, Roto-mahana, Wai-o-tapu, Ohaki, Roto-kawa, Tapuae-haruru and Toka-anu. [The above are the Maori names of places of thermal activity on a line from the coast to Tongariro.] On the arrival of the fire Nga-Toro' revived, and they began their return to Maketu in the Bay of Plenty. As they went they kindled fires at the other side of Taupo, at Wai-mahana, Whakarewarewa, Ohine-mutu and Tikitere. [These are the other centres of thermal activity.] They passed on to the island Motiti and lived there, and Nga-Toro' died there.

After Nga-Toro' and Tia, the Ngati-Hotu tribe came and lived at Taupo. Beginning at the northern end, they spread south, until they reached the southern end of the lake. After these came the offspring of Kurapoto, Kawhea, Hei-marama and Rongomai-tutaeaka. These came and led the way for others. Kawhea went towards Runanga and Tarawera. [Two old Maori *pas* on the Napier-Taupo road.] Hei-marama and Rongomai-tutaeaka came on to Taupo and found the Ngati-Hotu dwelling there. There was strife between Ngati-Kurapoto and Ngati-Hotu, beginning at Ati-a-muri and coming on to Taupo. Ponui, Maunganui-a-Wawatai and Te Kirikiri were besieged and taken by Ngati-Kurapoto. [These *pas* are on the western side of Tapuae-haruru Bay, Lake Taupo. Te Kirikiri was on a low point jutting out into the lake about three miles from Taupo. Ponui was on higher ground about a quarter of a mile further south, and Maunganui-a-Wawatai on the high bluff known as Whakaiho.]

Ngati-Kurapoto then crossed to the east side of the Waikato and went on towards Roto-ngaio. They besieged and took Te Tara-o-te-Marama, O-tutete, O-kehu, Te Poporo, Poutu, Horo-tanuku and Te Puhou. [These *pas* are situated along the eastern side of the lake, Te Tara-o-te-Marama overlooking Roto-ngaio. O-tutete also overlooking Roto-ngaio, but nearly half a mile west of Te Tara-o-te-Marama. O-kehu was further south, overlooking the Hatepe, which is fourteen miles by road from Taupo. Poporo and Poutu were on the hills overlooking the lake near Motu-tere, about twenty-one miles from Taupo. Horo-tanuku, of which Matahi was chief, was at Tauranga

Taupo, twenty-four miles from Taupo. Te Puhou was also near Tauranga.]

This was the end of the strife against Ngati-Hotu [in the northern end of Taupo]. The survivors fled and lived at Oue-maro-rangi, near the present settlement of Korohe, twenty miles from Taupo. All the land was taken by the strength of the weapons of Ngati-Kurapoto under the leadership of Hei-marama and Rongomai-tu-taeaka. This was one of the reasons why Ngati-Tuharetoa came and spread themselves over the land, and afterwards occupied the *pas* of Ngati-Hotu.

NGA URI O TUHARETOA-I-TE-AUPOURI.

Tuharetoa did not come to fight against the children of Kurapoto for they were relatives, but they came in pursuit of Maruiwi and Pakau-moana to slay them. This was to avenge the disastrous defeat of a party of Ngati-Tuharetoa at Kakatarae in the Heru-iwi country [on the east side of the Kaingaroa Plains]. At this fight three of the chief men of Tuharetoa were killed, and many of the rank and file. The names of the chiefs killed were Rongomai-te-nganana, Matangi-kai-awha and Taniwha-paretuiri, the wife of Matangi-kai-awha was taken prisoner, and the dead fell into the hands of Maruiwi and Pakau-moana. They were brought to Purotu on the Mohaka River [near the bridge on the Napier-Taupo road], and were piled in the oven in a great heap. Hence the names there, Wha-tihi and Umu-arihi. All the bodies were of young men of rank. The survivors fled to the Ngati-Kurapoto at Taupo, and on their arrival there came upon the Waiaruhe of Hine-kaharoa. [Waiaruhe is the name of one of the springs that form the source of the Mangamutu, a tributary of the Wai-tahanui stream which enters Taupo lake eight miles from Taupo.] The fugitives ate the fern root they found there, and Hine-kaharoa heard that all her fern root had been consumed. She was very angry and in her wrath said, "Leave the fern root, the bones of Rangitu and Tangaroa." These men were ancestors of Tuharetoa through Tuamatua, and in consequence they were very much upset at the words of Hine-kaharoa. Rakei-hopukia and his people returned to Kawerau and told the tribe of Hine's curse. When the rest of Tuharetoa heard of it they were angry, and under the leadership of Rakei-poho, Taringa and Rereao, started for Taupo to avenge the insult. They came on to Taupo and found Ngati-Kurapoto in their *pa* at Te Tara-o-te-Marama. The *pa* was besieged by Taringa and Rakei-poho, but they failed to take it. Peace was made, and a great sacrifice of dogs was offered to give satisfaction for the words of Hine-kaharoa. The number of the dogs was seventy. The place where they were cooked was called Te Umu-kuri. This place is just below Te Tara-o-te-Marama, and it is still known by the name of Te Umukuri. Taringa and Rakei-poho did not invest O-tutete, O-kehu, Te Poporo or Poutu. They went on

to Tauranga [on Lake Taupo], and from thence to Toka-anu. Rereao came by way of Kaingaroa, and kept inland [away from the shores of Taupo] until he took Oue-marorangi. This *pa* belonged to Ngati-Hotu and some of Ngati-Kurapoto. Tipapa-kereru, chief of Ngati-Hotu was killed here. Rereao went on and took another *pa* at the source of the Toka-anu stream. This was the last of the Ngati-Hotu *pas* in this district, the people being exterminated and their land passing to the descendants of Tuharetoa, and the northern end to Ngati-Kurapoto and Marua-hine. Strife ceased between them and the offspring of Kurapoto, Maruahine, and Tuharetoa intermarried and lived at Taupo. The children are reckoned as the offspring of Tuharetoa, from Taringa, Rakei-poho, Rereao, Rongomai-te-ngangana, Taniwha, Matangi-kai-awha, Rakei-hopukia and others; each company and each division of them on every side are called Tuharetoa-i-te-Aupouri.

We return to what we have said about Ngati-Tuharetoa and Maruiwi, the taking away of those killed and the captivity of Pare-tiuri at the hands of Pakau-moana. Some time afterwards a party of Tuharetoa followed them, but not for the purpose of fighting. They wished to perform a certain operation on the field of battle where their brethren had been killed, and to lift the *tapu* from the place, and also to see where the bodies of their relatives had lain. They passed on and reached the Mohaka River, and saw the place where their brethren had been cooked. They caught some of the company of Maruiwi there and killed them. They took out the heart of one of them and roasted it in the fire, and offered it in the ceremony of *whangai-hau* to the god. At the conclusion of the *whangai-hau* the priest ordered a hole to be dug, when finished he warned his party not to laugh at him, and taking off his clothes, he thrust his head into the hole and uttered a *karakia*, or prayer. When the *karakia* was finished the *tohunga*, or priest, arose and told Rakei-hopukia and his friends that it was finished, he had consigned Maruiwi to Hades.

This operation was a form of *makutu*, otherwise known as *whakania*. Its effect was to cause the total destruction of Maruiwi and Pakau-moana. The party then returned to Taupo to eat the fern-root of Hine-kaharoa.

At the beginning of the flight of Maruiwi and Pakau-moana to Here-taunga (Hawke's Bay), they came one evening to Kaiwaka, to the place called the Arawhata-a-Wharekotore. These places are on the old Napier-Taupo road between Petani and Pohue.

They stopped there to sleep, and started to gather firewood, when fear came upon them and they fled, leaving their firewood. The name of the place has since been known as Wahie-anoa. They came to Te Paho and straight on by Pokopoko. [About three miles from Pohue.] This is a river, narrow and gorgy, narrow at the top and widening out below. They did not see the river because the ground was level, and

in the dark they did not notice a crossing. They had no idea that such a river was there. In the fighting that night Maruiwi was in front and Pakau-moana behind when the fall into the river took place. There was no shout of warning, nor anything for those in front to tell those behind what was happening ahead of them. They all fell into the river and were killed on the rocks; not one of them survived. In the morning it was known that Maruiwi and his people were all killed. The river was so stained with blood that it flowed out into the Manga-one and then into the Tutae-kuri, and it was seen by the people outside as if the whole river was flowing with blood. Pakau-moana and his people went on to Hei-pipi, now called Petani, and lived there.

Ngati-Tuharetoa trace back to Pakau-moana as follows:—Pakau-moana had Tu-pouri-ao, who married Tute-ihonga and had Rumakina, who married Koraha who had Kearoa, who married Kuraa-tawhiti and had Tu-rauha, who married Kura-tawhiti the 2nd and had Rakai-te-kura, who married Te Rangi-tuehu and had Tuaka, who married Te Angiangi and had Mahina-rangi, who married Tu-rongo and had Raukawa, who had Taki-hiku, who had Upoko-iti who had Te Ata-inu-tai, who married Te Kahu-rere-moa who had Waitapu, who married Te Rangi-ita and had descendants.

PARE-TUIRI.

Turi-roa heard that Pare-tuiiri was still living and that she had been well treated by Pakau-moana because he was related to her. So Turi-roa went to Pakau-moana's *pa* at Hei-pipi and said that he had come to fetch Pare-tuiiri. Pakau-moana was willing to let her go, and he placed her hand in Turi-roa's and she went with him. Pare-tuiiri's first son was by Matangi-kaiawha, who was killed at Kakatarae, and his name was Umu-ariiki. After her marriage with Turi-roa she had children, who are reckoned as Tuhare-toa. Hine-rauone was his sister.

After the return of Pare-tuiiri some of the Ngati-Kurapoto were living at Mohaka Tapapa, near the head waters of the Mohaka River. Ngati-Whiti-kaupeka and Marua-hine were also living there, and marriages were frequent between the members of the different tribes. A sister of Marua-hine number one belonged to Whiti-kaupeka tribe, she married Tupangia of Kura-poto. Kurapoto married Haua-nui and had Kawhea, who had Tama-uarehua who had Tu-pangia, who married Marua-hine.

Pare-tuiiri was living at Mohaka-Tapapa, and she went to Poponui, a place close by, to dig fern-root for herself. She dug the fern-root

4. For a full and interesting account of the Maruiwi people and their final destruction, see Elsdon Best's account, this "Journal," Vol. XXII., p. 159.—

and stacked it in heaps to dry, and when ready she placed it in kits, and on top of the fern-root some *perei* [*perei* is something like the *kumara* in appearance, but it grows among the fern, and she got them while digging the fern.] As she returned to the *pa* she passed close to a heap of *kumara* in a *kumara* plantation. The name of the plantation was Paenga-roa, for *kumara* grows well in that place. Some children of Ngati-Whiti saw the *perei* on top of Pare-tuiri's kit of fern-root and they said that it was *kumara* from Paenga-roa.*

The children spoke to their elders of Ngati-Whiti and said that *kumara* from Paenga-roa had been stolen by Pare-tuiri. Ngati-Whiti at once caught the woman and killed her. As soon as the members of Ngati-Kurapoto living there heard of the death of Pare-tuiri at the hands of Whitikaupeka, they at once commenced to fight against Whiti. The leader of Kurapoto was Ranginui-a-Haweri, a nephew of Pare's by her sister Pahau-moko and with him were Whakarua and Turiroa. They first sent a messenger to Taupo to tell Ngati-Kurapoto and Ngati-Tuharetoa that Pare-tuiri had been killed by Ngati-Whiti. The people of Kurapoto and Tuharetoa at once started by way of Taharua, and went towards the mouth of the Taharua stream. They came to Tutae-puehu one of the crossings of the Taharua and there met a woman named Hine-te-kikini. They pursued and caught her and questioned her as to the whereabouts of their enemies. They were told that they were all shut up in their *pas*. At the close of the examination she was killed, and a block of pumice stone was set up and called Hine-te-kikini after her. That block of pumice stands there to this day. The woman belonged to Whitikaupeka. After her death at the hands of the war-party, the party proceeded against some of the *pas* belonging to Whitikaupeka, against Rounui and Rouiti. These *pas* were taken. Then were gathered all those living in the *pas* belonging to Ranginui-a-Haweri, Tupuritia, Wharua and Turiroa, together with Kurapoto and Tuharetoa against Pakira, Te Unahi and Po-te-heuea. A running fight took place in Amaru [a river, a tributary of the Mohaka], then on Te-Ranga-a-Whakarua by Ngaruroro to O-whaoko⁵ where the fight ended. Through this fight those lands came into the possession of Ngati-Kurapoto and Ngati-Tuharetoa. The name of a mountain there was called Te-Ranga-a-Whakarua, because in the pursuit of Whitikaupeka, Whakarua for the first time climbed up from the bottom of the mountain to the top. Hence the name Te-Ranga-a-Whakarau. Te

* See Journal Polynesian Society, Vol. XXI., p. 86. Where the Ngati-Whiti account of this transaction is given.

5. O-whaoko is the general name of the plateau lying between the Upper Rangitikei and Moawhanga rivers and forms the connection between the Ruahine and Kaimanawa mountains.—EDITOR.

Wai-a-Tapuritia was so named because Tapuritia was killed in the water there, where the dead of Whitikaupeka were piled in heaps.

O-PURERE-NUI AND O-PURERE-ITI.

These *pas* were in Tapapa and belonged to Ngati-Kurapoto. Rounui and Rouiti were between Amaru and Kaipo. These rivers join and form the Mohaka. It is there where the *kumara* plantation is which is called Paenga-roa. It is a large cultivation containing about twenty acres. The oven of Pare-tuiri is there [the oven in which she was cooked]. As a result of the fighting of Kurapoto and Tuharetoa against Whiti they got possession of a large area of land. Beginning at the Mohaka through Tapapa and Pohatu-a-Waha, Hara-topuni, Te Mimi-o-Hinekaitangi, Ahi-kaeaea, Papa-kopuru, Pa-maurea, Tara-o-Huikanga, Te Kohairoa, Ama-whiti, Manga-tainoka, Nga-kaweka-iti, Te Puku-o-Hikarna, Ma-korako, Manawa-ruruku and Owhaoko. All this land came into the possession of Ngati-Kurapoto and Tuharetoa at that time, and has remained so to this day. The Native Land Court confirmed their claim against Ngati-Whiti and Ngati-Kahungunu. Here endeth this story.

THE TIMES OF TU-TE-TAWHA AND TE RAPUHORU.

Ngati-Apa tribe dwelt at Roto-a-Ira, it was also the dwelling place of Tu-te-tawha and his younger brother Te Rapuhoro. On one occasion the two of them went to Pukawa, Whare-roa, Karanga-hape, Hauhunga-roa and Tuhua. [Pukawa, Whare-roa and Karanga-hape are the names of blocks of land fronting the Taupo Lake from Waihi near Toka-anu, to beyond the Karanga-hape cliffs in the western bay of lake Taupo.] Then they went on to Hauhunga-roa and Tuhua. This journey was for the purpose of taking possession of Tuhua for himself (Tu-te-tawha). He got as far as Puke-tapu, to the watershed of the Taringa-motu. [Taringa-motu is a stream that joins the O-ngarue about four miles above the modern town of Taumarunui.] Then he heard the sound of the trumpet of Te Kanawa [an ancestor of Ngati-Maniapoto]. When Tu-te-tawha heard the sound of the trumpet of Te Kanawa roaring over the mountains of Tuhua, he fell prone to the earth and there was no strength left in him. The name of the place where he fell was called Takapu-tiraha-o-Tu-te-tawha. [This is the name of a place at Puke-tapu.] The descendants of Tu-te-tawha dwell in the places he travelled over, and which were also explored by Tia, up to the place where he met Te Kanawa. On their return they dwelt for a while at their village at Roto-a-Ira, but, owing to quarrels with Ngati-Whiti, they gathered their things and moved on to Karanga-hape. The name of his *pa* was Motu-tara [an island out in the lake]. While there Hine-mihi of Whakatane came to him. The reason of her coming was Tu-te-tawha, although it was said the rea-

reason of her coming was her liking for *huahua*. [Birds preserved in their own fat.] Hine-mihi was the younger sister of Hine-aro, who had married Pakira. Pakira's people, Ngati-Poto of O-pepe and Tauhara [places just out of Taupo on the Napier road], prepared a lot of *huahua* and gave it to Hine-aro, who was returning to Whakatāne with a party of Ngati-Kurapoto. When they arrived Hine-aro gave the *huahua* to her brother Tu-hereua. When Hine-mihi saw the *huahua* she put her hand to take some of it for herself. On seeing this her brother, Tu-hereua, thrust her hand away and said to her, "Go to Taupo to Tu-te-tawha and let him be your husband, then you may eat *huahua*." Hine-mihi was overcome with shame at the words of Tu-hereua her brother.

When Ngati-Kurapoto returned with Hine-aro to Taupo, Hine-mihi, with Te Aki-pare her younger sister, returned with them. They got as far as O-pepe and then Hine-mihi asked Pakira as to the whereabouts of the dwelling place of Tu-te-tawha. Pakira pointed out the direction of Roto-a-Ira and Hauhunga-roa in the distance.

Hine-mihi at once prepared to move on, and as she went she wondered if Tu-te-tawha would be pleased to see her.

When she arrived at Te Ponga [a small *kaiinga* on the edge of Roto-a-Ira where the track from Toka-anu leaves the forest] she rested for a short time. Then she adorned herself for her visit to the home of Tu-te-tawha. She combed her hair and girded herself with her *korohunga*, then she threw her *puepaeroa* over her shoulder. After putting on her garments she took out her calabash of sweet scented oil. The sweet scents in the oil were *tarata* (*Pittosporum eugenoides*), *tawhiri* (*Pittosporum tenuifolium*), *mokimoki* (*Doodia boudala*), *taramea* (*Achphylla squarrosa*) and *titoki* (*Alectryon excelsum*). These were the things the Maoris used for scent in their oil. She tied up her scent and hung it round her neck. Then she took an albatross plume [also scented with the scents mentioned above] and placed it in her ear. Her head was adorned with a heron plume called Te Rau-o-Titapu. Hine-mihi thought that she was like Te Au-o-Karewa, as she went along scattering a sweet smell on every side. The name of that place was henceforth called Te Ponanga-o-te-hei-o-Hine-mihi. Hine-mihi went on and came to Roto-a-Ira where Tu-te-tawha was living. As soon as she was seen the cry was raised, "It is Hine-mihi! It is Hine-mihi!" She was welcomed and stopped there for a short time, while the people gazed at her as if she were Te Au-o-Karewa sitting there. The sweetness of the perfume with which she had anointed herself was spread on every side.

When the welcome was ended they all went up to the *pa* to the people and Tu-te-tawha.

Tu-te-tawha married Hine-mihi and their children were Te Rangita, Tuara-kino, Parapara-hika and Turu-makina. Of these Rangita was the eldest, and Turu-makina was a girl.

At that time Tu-te-tawha was living in fear of his old enemies the Whiti-Kaupeka tribe, so he moved on to a *pa* he had called Motu-tawha at Karanga-hape, on the shores of Taupo. While living there, one summer, at the time when the *maire* berries were ripe on Hauhungaroa, and pigeons feeding on the berries, Tu-hereua had a desire to see his sisters Hine-mihi, Hine-aro and Te Aki-pare. Tuhereua had two reasons for coming. The first was his love towards his sisters, and the second was his desire to see his brother-in-law Tu-te-tawha. It was summer at that time and *huahua* was not a summer food, *huahua* is only used in winter, with the exception of Pakira, who had *huahua* at the wedding feast when he married Hine-aro.

Tu-hereua reached Taupo, the dwelling place of Pakira and Hine-aro, at Tauhara, and asked his sister about the locality of Tu-te-tawha's *pa*. Pakira and Hine-mihi said that it was Hauhungaroa, at the headland standing out at Karanga-hape [Tu-te-tawha's *pa* was visible across the Taupo lake from Pakira's dwelling place.] The men to the number of ten went on board canoe and paddled across to Karanga-hape. They were seen by some of Hine-mihi's slaves, who at once called out to their mistress that a canoe was approaching and was near the headland at Karanga-hape.

Hine-mihi called to them to examine the visitors carefully for they might be Pakira and Hine-aro. The servants replied that there were many men on the canoe. Hine-mihi came out of the house and looked carefully at the canoe, that was now close at hand, and she recognised her brother.

So she told her slaves that it was her brother Tu-hereua coming in the canoe. Hine-mihi at once commenced a *tangi* of welcome to her brother as the canoe approached. Tu-hereua was a most handsome man and was well-known on every side.

The canoe reached the landing place and those on board heard the calling and the *tangi*. They stood in the *marae* (or plaza) until the *tangi* was finished, and then they entered the house. Tu-te-tawha and most of the tribe were in the mountains at Hauhungaroa snaring pigeons and preparing *huahua*. There were not many at the *pa*. Hine-mihi, Te Aki-pare and their slaves, with the old men and women were all the inhabitants the place contained when Tu-hereua arrived. As soon as the party had entered the house Hine-mihi commanded the slaves to prepare food as quickly as possible. The fires were soon blazing, and kits of fern-root were brought to Hine-mihi and placed near the fires. Then began the roasting and the beating of the fern-root, the old women pounding, and the slaves roasting the root

until they were cooked. Tu-hereua's men thought that the slaves were a long time preparing the food, and they frequently asked each other what progress the slaves were making. Some of them replied that the slaves were still pounding fern-root. Tu-hereua was lying down just below the window so he was able to report progress from time to time. A huge heap of root was pounded, and then Hine-mihi opened up the storehouse where the *huahua* was kept. While she was doing this Tu-hereua asked one of his men to look out and see what was being done. He replied that Hine-mihi was digging in the earth. The woman uncovered the pit and took up a *papa* [vessel made of *motara* bark] full of *huahua* and placed it outside. Hine-mihi and her slaves then took the prepared food and the *huahua* and placed it before her brother Tu-hereua. The fern-root was offered with the *huahua* as a relish, and Tu-hereua and his men set to and eat until they were satisfied. When it was evening Hine-mihi went into the *whare* and sat down by the side of her brother. Among other things, Tu-hereua asked Hine-mihi where her husband Tu-te-tawha was. Hine-mihi replied that he was at Hauhunga-roa. He then asked, "What notice have you of Tu-te-tawha's coming?" Hine-mihi replied, "Before long you will hear the sound of a trumpet from the top of the ridge, that will be Tu-te-tawha and his people."

A message had reached Tu-te-tawha that his brother-in-law Tu-hereua had arrived. So when they had finished packing the properly cooked *huahua* in the *papas* they were carried up to the top of the ridge overlooking the lake. Then Tu-te-tawha sounded his trumpet, and Tu-hereua knew by the sound that Tu-te-tawha was coming.

They met at the *pa* and lived there for a long time, and Tu-hereua married a woman from the Waikato tribe named Wai-pare. The name of the trumpet of Tu-te-tawha was "Nga-tai-o-para-nui."

After the marriage of Tu-hereua and Wai-pare, Tu-hereua made Taupo his permanent dwelling place. One day he said to Tu-te-tawha, Friend, in the event of war this is a very bad place to be in [meaning the *pa* Motu-tara]. Have you no other dwelling places?" Tu-te-tawha replied that he had plenty of other places to live in further on. Tu-hereua then said to Tu-te-tawha, "Let us leave this place and go and see some of the other places." Tu-te-tawha accepted the advice of his brother-in-law. They left Motu-tara, went on board their canoes and paddled away until they came to Whakauenuku. [A point of land to the east of Karanga-hape cliffs.] Tu-te-tawha said it was one of his dwelling places.

Tu-hereua said it was not suitable. They paddled on to Whareroa. A small stream running into the lake about eight miles from Motu-tara. Tu-hereua said, it would not do because there was no

protection for canoes [in an easterly wind]. At this time some of their enemies were living at Kuratau. [A river entering the lagoon about five miles from Tokaanu.] These people belonged to Ngati-Whiti. Tu-hereua again asked Tu-te-tawha if he had any other places. He said he had another further on. Tu-hereua said, "Do us go and see it." He did not know that it was occupied by the enemy. They paddled on to the Kuratau, where their enemies were and approached the mouth of the river. Tu-te-tawha said to his brother-in-law, "This is one of my places." Tu-hereua said, "This is a place for canoes to float." The meaning of the saying being that the canoes could float at anchor in the river, they would not have to be moved sideways to launch them every time they were wanted.

The bows of the canoes were turned towards the landing place, and when close in, Tu-te-tawha suddenly noticed the enemy. They charged. Tu-te-tawha jumped into the water, and taking a bow of each canoe in each hand, he rushed them ashore. Tu-hereua was standing up in the stern of one of the canoes watching Tu-te-tawha. When he saw what was done he uttered this saying, "What a man for fighting, he is pushing the bows of the canoes ashore. How strong he is."

They were now close to the enemy, and Tu-hereua leaped ashore with a *taiaha* as a weapon. With the first blow of the *taiaha* a man fell and the cry pealed forth, "I have the first fish." The name of the man was Kuratau, so the place has borne the name of Kuratau ever since. Tu-te-tawha killed Te Rae, and called out "I have killed the next." Mori and Te Tatoo were also killed.

All the men that fell were chiefs. And in the pursuit many were struck and killed by Tu-te-tawha and Tu-hereua.

The name of the fight was Uwhiuwhi-hiawai. The survivors fled to their homes and fear left the hearts of the other inhabitants. Tu-hereua married Wai-pare and had Tuharetoa the second. He married Whanau-rangi, and had Tukino, Taipa-hau and a girl Hokokai. This is another source of Ngati-Tuharetoa. Tu-hereua and his sisters Hine-mihi, Hinearo and Te Aki-pare, with their things returned to Whakatāne. And the strife of Tu-te-tawha and Tu-hereua against Ngati-Whiti ceased and peace was made between them for time.

(To be continued.)

OBITUARY.

WE deeply regret to notice the death, on the 24th August, at the age of eighty-seven, of the Right Reverend Bishop W. L. Williams, D.D., formerly Bishop of Waiapu, and who was the President of this Society 1895-1896. We copy the following from the "Dominion" of the 28th August last, as it gives a brief history of the late Bishop in terms of affection that all who knew him will concur in. But it fails to bring out his eminence as a Maori scholar in which he occupied probably the highest position of anyone of the last 40-50 years. We may point to his translation of the Apocrypha as most excellent Maori. He was also the author of the third and fourth editions of "A Dictionary of the New Zealand Language"; his father, the first Bishop Williams, being the author of the first two editions. The late Bishop took much interest in our Society, and has contributed more than one paper to the pages of our "Journal."

FROM THE "DOMINION."

"THE long and useful life of Bishop William Leonard Williams, who died at Napier on August 24th last, covers nearly the whole of the history of New Zealand since the commencement of European settlement. It connects the Dominion, as we know it to-day, with the romantic little missionary colony at the Bay of Islands, which gladdened the heart of Charles Darwin in the year 1835. At that time the white population was probably well under five hundred. Darwin was shown over the settlement by Bishop Williams's father, who gave the great scientist some interesting information regarding the war customs of the native race. Darwin was most favourably impressed by the work which was being done by the early missionaries. 'All this is very surprising,' was his comment on what he saw. That there should be comfortable English-looking homesteads and flourishing farms in a place where there was nothing but fern five years before astonished him. 'The lesson of the missionary is the enchanter's wand,' he writes. It was not only the triumphant feeling at seeing what Englishmen could effect that stirred his heart, but also 'the high hopes thus inspired for the future progress of this fine island.' Two years ago we celebrated the centenary of Marsden's first visit. Neither Marsden or Darwin could have imagined that in a hundred years a prosperous, self-governing State, with over a million inhabitants,

would have developed from the seeds of civilisation which were then being sown at the Bay of Islands. When Marsden sent a few bales of wool to Sydney he could not have dreamed that he was starting an enterprise which was destined to grow into the great wool export trade as we now know it to-day. Darwin spent an evening at Mr. Williams Williams's house at Waimate. He tells us that he found there at a large party of children collected together for Christmas Day. He never saw a nicer or merrier group, 'and to think that this was in the centre of the land of cannibalism, murder, and all atrocious crimes!' He says it would be difficult to find a body of men better adapted than those Christian pioneers for the high office they fulfilled. These children of the missionaries won Charles Darwin's heart, and Bishop W. L. Williams, then six years old, was probably one of the happy party of which the famous scientist retained such pleasant memories. These children, he writes, understand the Maori language 'better than their parents, and can get anything more readily done by the Natives.'

No man in New Zealand understood the Maori mind or the Maori language better than Bishop Williams. The natives loved and trusted him, and throughout his long life he made their welfare his special care. The work of the missionaries at first made wonderful progress, but in the course of time misunderstandings began to arise between the Maoris and the white population. Then came the wars. Hostility to the white man carried with it hostility to the white man's religion, and the Maori Church passed through a period of eclipse. During recent years confidence has been gradually re-established. The mature wisdom and unrivalled experience of Bishop Williams helped very materially to win the Maoris back to Christianity, and he devoted much time and thought to the task of spiritual reconstruction to which those interested in the future of the Native race are now giving a great deal of attention. This work deserves much more sympathy and support from the European population than it is at present receiving. Missionary work may not be so romantic as it was in the early days of the colony, but it is quite as important, and the men who are doing it are not getting the amount of help and encouragement that is justly due to them. In the dark days when the Hauhau movement got a strong hold on a large section of the Native race, Bishop Williams remained at Poverty Bay to combat this strange cult, and to keep in touch with the faithful few who refused to abandon Christianity. When the first Bishop of Waiapu (William Williams) resigned in 1876 the Bishopric was offered to W. L. Williams, who was then Archdeacon, but he felt that the work he had in hand had stronger claims upon him. He was again offered the position in 1895, on the resignation of Bishop Stuart. On this occasion he accepted it, and was consecrated in the Cathedral at Napier. It is not often that father

and son have been occupants of the same see. There was a peculiar fitness in the election to the Diocese of Waiapu, which contains a large Maori population, of the man who in his infancy had been baptized with the children of the warrior Taiwhanga on the first occasion when any of the Maori race were publicly admitted to the Church. Commenting on the Bishop's consecration, Canon Purchas, in his history of the English Church in New Zealand, remarks that the Bishop's life had been spent in the service of the people, among whom he had been in his childhood 'dedicated to God's service, and though older than any of the Bishops who laid upon him their hands, he was able to administer the diocese for fourteen years before laying down the staff in 1909.' He was not a brilliant scholar, nor a soul-stirring orator, nor a great ecclesiastical statesman. His special gifts were of a less dazzling type. He will be remembered for his sound judgment, his spiritual insight, his high sense of duty, his patience and courage in the face of difficulties. The Williams family—William and Henry and Samuel and Leonard—have won a prominent place among the makers of New Zealand Church history. They have not escaped criticism, but those who are in the best position to give an impartial verdict based on a full knowledge of the facts have borne the most emphatic testimony to the good work they have done, and to their whole-hearted endeavours to promote the well-being of the Maori people."

THE POLYNESIANS IN AND NEAR THE SOLOMON ISLANDS.

WE draw the attention of our members to a paper in the July "Geographical Journal," by Charles M. Woodford, C.M.G., for some time the Representative of the British Government in the Solomon Islands, which papers bear on the question so often discussed, and so interesting to us, as to whether the Polynesians found inhabiting several of the islands in those parts of the Pacific are belated members of one or other of the great migrations into the South Seas from Indonesia, or, on the otherhand, are they flotsam and jetsam carried by the S.E. trades from islands to the south-east, and consequently forming part of the original migrations that have been carried backward in the direction of the parts from which the migrations originally came. The question is a very interesting one from the Polynesian History point of view, but we submit it has not so far been sufficiently studied to come to a final decision. Mr. Woodford brings to light evidence of the occupation of Ongtong Java Islands (or, as the group is also known by Lua-niua*), of Sikaiana, on Stewart's Island, and Rennell and Bellona Islands, by Polynesians, and tells us a good deal about these islands and their people not before published, with some interesting illustrations of them. From these pictures we should judge that the Lua-niua people are decidedly Polynesians of a rather pure type, while those of Sikaiana, and the other islands seem to have a strain of Melanesian blood in them which is only to be expected. We trust that Mr. Sidney H. Ray's papers on the languages spoken by these Western Polynesians will tend to clear up the question of their origin.

An interesting discussion followed the reading of the paper in which the following experts took part: Mr. Basil Thompson, Dr. A. C. Haddon, Mr. Sidney H. Ray (both members of our Society), Dr. C. G. Seligman, and the President of the R.G.S. (Douglas W. Freshfield, Esq.). The consensus of opinion of the gentlemen appears to be against the theory that these Polynesians formed part of the original

* It is to be noted how frequently the latter part of this name *niua* enters into the names of islands inhabited by Polynesians, as Niua-fou in the Tongan Group, Niuë, or Savage Islands, etc. The latter people account for the origin of the name, but their explanation will not suit other cases.

migration into the Pacific, and that they came from the south-east; but the question is not thereby settled, for many arguments on the other side were not even alluded to by any of the speakers.

The tradition of the origin of Lua-niua, as given on page 36 (*loc. cit.*) has a family likeness to that of the origin of Manahiki Island north of Rarotonga), as published in our 'Journal,' Vol. XXIV., p. 44. Another tradition of the first peopling of this group, given on page 35 (*loc. cit.*) deduces the origin of the people to a place named Talau. Now this name, in various forms, is that of one of the many names for the original 'Fatherland,' and refers to some country in the far west, not as Mr. Woodford thinks, "probably this signifies an eastern or south-eastern direction." One of the proofs that this place is in the far west is, that the spirits of the dead are supposed to go there, and all Polynesian traditions point to the west as the place of departed spirits, which go back to the 'Fatherland.' The name is to be found in various Polynesian traditions from different islands, always pointing to a very ancient land, under variations of the name as Rarau, Navau and Vavau. It was in Navau that Maui the navigator (not the ancient demi-god) died some fifty-five generations ago. It is one of those ancient names that have been brought by the Polynesians on their migration, and applied to their new homes in memory of the old ones; just in the same manner as the better known Hawaiki has been so often given to fresh settlements, from the Hawaiian Islands to New Zealand, from the Fiji Group to the Marquesas Islands.

It is to be hoped some one fully equipped with the necessary knowledge of the Polynesians will attempt the solution of the question as to whether these outlying islands were peopled by the original migration in to the Pacific or not.

REVIEW.

ON THE SIGNIFICANCE OF THE GEOGRAPHICAL DISTRIBUTION OF THE PRACTICE OF MUMMIFICATION
A Study of the Migrations of Peoples and the Spread of Certain Customs and Beliefs. By Professor G. Elliot Smith, M.A., M.D., F.R.S. Manchester Memoirs, Vol. 59 (1915), No. 10.

BY H. D. SKINNER.

DURING the period of his connection with the staff of the Medical School at Cairo, Professor Elliot Smith turned his attention to the origin and the technical procedures of the practice of mummification and in this department of knowledge he became an acknowledged authority. The study of the practice of mummification in other lands than Egypt has led him into the field of Ethnology, and at successive meetings of the British Association since 1911, he has propounded various aspects of his theory of the far-reaching influence of Egypt on the development of human civilization.

In the opening paragraph of the present Memoir he defines its scope and purpose. "I have chosen mummification as the most peculiar, and therefore as the most obtrusive and distinctive, element of a very intimately interwoven series of strange customs, which became fortuitously linked one with the other to form a culture-complex nearly thirty centuries ago, and spread along the coastlines of the world stirring into new and distinctive activity the sluggish uncivilized peoples which were in turn subjected to this exotic leaven."

The Memoir is, then, in chief part devoted to proving the existence of mummification along lines radiating from Egypt, and to demonstrating that the methods employed in all cases indicate an Egyptian origin. The line of greatest interest to students of Polynesia is that which leads into and across the Pacific. "It is certain that the main stream of the wanderers who carried the knowledge of mummification to the East must have set out from the East African coast, because a whole series of modifications of the Egyptian method which were introduced in the Soudan and further South, are also found in Indonesia, Polynesia and America." *

At this point there arises an obvious difficulty. By what agency was the practice carried from the East African coast to Indonesia? The answer to this question is postponed, and we are promised that it will be answered in a future memoir. It may be stated, however, that convincing evidence is adduced of ancient trade between the Persian Gulf and India and between India and Indonesia. Egyptian influence may well have travelled through Mesopotamia and by that route into the Pacific. It may also have travelled by Bab-el-Mandeb and the South coast of Arabia. But we have no evidence of any race so skilled in navigation and so saturated with East African ideas as to colour with them the cultures of Indonesia, the Pacific and America.

A number of very interesting points of resemblance between Egypt and Polynesian area must be passed by. There are, however, two points which call for discussion. The first is mummification among the Maori, and the second relates to the connection between burial and the canoe.

The preservation of heads among the Maori is well-known. Among the Maori, and indeed throughout the Pacific, a very powerful *māna* attached to the head. May not the preservation of the head have resulted from this special *māna*? This is the view of Dr. W. H. R. Rivers, than whom there is no greater authority on such matters. We must await a paper now in preparation for Professor Elliot Smith's answer. A new aspect of mummification among the Maoris has been raised by J. McMillan Brown who, at page 103, is quoted as follows: "After the extraction of the softer parts, oil or salt was rubbed into the flesh and the body was dried in the sun or over the fire; then the mummy was wrapped in cloth and hidden away. In some parts of New Zealand the skeletons of mummified bodies are found in the crouching or sitting posture." The point raised in this passage—the existence of the practice of mummification among the Maori—is so important that I challenge the learned author to place his facts upon the table. In the last sentence quoted he implies that mummified bodies of Maoris are not rare. I deny the existence of a single one in any collection in the world and call for proofs that any system of mummification, apart from the preservation of heads, has ever existed in New Zealand.

The second point for discussion arises from the connection that exists throughout the Pacific, and is clearly expressed among the Maori, between the rites of burial and the canoe. Does this connection prove relationship with Egypt where the same connection existed, or did it arise in a wholly different way from wholly different circumstances? The weight of evidence, too long to state in this review, points to the latter alternative.

And here arises an aspect of the Memoir that appears to be non-essential to the main lines of argument, and to be a real source of

weakness. It is the absolute denial of the possibility of similar decorative designs having arisen independently in widely separated regions. In the infancy of Ethnology such similarities were noticed and a series of racial relationships were propounded on that basis. Later a reaction set in, and for a good many years past it has been the fashion to postulate independent evolution wherever possible. This tendency has been carried to too great an extreme. Now comes Professor Elliot Smith's denial of even the possibility of independent evolution. This denial is, however, too sweeping. There can be no doubt that cases of independent evolution will be established.*

The above criticisms do not affect the main thesis, which is that Egyptian influence can be traced in India, Indonesia, the Pacific and America. For this Professor Elliot Smith has established a strong *prima facie* case.

* It seems to us that before the case is settled it would be necessary to strictly classify the nature of the correspondence on which both theories are based. There are certain traditional facts which by no stretch of the separate evolution theory can be shown to be due to that cause, but rather to the theory of "borrowing" of one race from another, thus showing contact, though not perhaps identity of origin. In connection with this Review, our readers should study a paper in the June number of the "Geographical Journal," by W. H. R. Rivers, in which he reviews two of Prof. Elliot Smith's papers dealing with cognate subjects. More than once mummies have been reported as having been discovered in caves in New Zealand, but the finds require confirmation.—EDITOR.

INDEX TO MAORI PROPER NAMES.

THE Rev. H. J. Fletcher, with great industry, has prepared an Index to all Maori Proper Names of people mentioned in the first twenty-four volumes of the "Journal of the Polynesian Society." This Index mentions every name of a Maori, including those in the many genealogical papers published. The volume and page where such names are to be found are indicated.

It is to be hoped that this Index will be published for the use of Maori scholars; and the Polynesian Society would do so, were it not for the large amount of matter it has on hand of a nature that appeals more directly to the general reader.

If sufficient inducement offers Mr. Fletcher will have the Index printed; but it will depend on whether a sufficient number of subscribers respond to his appeal. The cost cannot very well be estimated, but such volume should not cost more than from 7/- to 10/-

Those desirous of helping should apply to the Rev. H. J. Fletcher, The Manse, Taupo, N.Z.

ASIATIC ORIGIN OF THE WORD 'MOA.'

BY F. W. CHRISTIAN.

MOA.

THE word MOA, which in New Zealand denotes the *Dinornis* and in Polynesia generally the *Domestic Fowl*, is most probably an Indonesian word, brought to the Malay Archipelago, by way of Java, by early Hindu immigrants, and taken thence by the migration of the Polynesians into the great Pacific areas.

Cf. Sanskrit *Mriga*: *Moriga*, an animal; living creature; bird; and Persian *Murgh*, a fowl; bird. [Hence, *Si-Murgh*. The Roc: a giant bird of early legend, so called because of the size of thirty fowls. See 30, *Murgh*, a fowl.]

In classical Malay MORGa denotes any noteworthy animal or bird, the ordinary word for the domestic fowl being *Hayam* or *Ayam*. (M an old Malay nominative ending) which may possibly be the Maori HEIHEI, a fowl. In some Northern New Guinea dialects MOKA means the domestic fowl; whilst the languages of New Britain supplies a most interesting and almost conclusive link connecting the Asiatic form *Murgh*, *Morga* with the Polynesian *Mōa*.

The New Britain word for *Emu*, or *Cassowary*, or small Island Ostrich is *Mooruk* or *Múruk*. Another Indonesian or Hindu-Malay word for bird: fowl is *Manok*: *Manuk* which appears in Polynesian as *Manu*, bird (sometimes domestic fowl), which came from a Sanskrit word *Manukk*: a living creature. This word appears in the Pelew Islands as MALK; Ponapé *Malek*; Mortlocks, MALOK, the domestic fowl, and curiously enough in the Inca language of Peru as *Mallko*, chicken. [In New Britain *Male'o* is the Megapode.]

KOTIU.

Derivation of an ancient Polynesian place-name, and wind-name.

In many Polynesian dialects we find the above name given to the North-west Wind, and we also find the word reappearing in the name of the islands of *Katiu* in the Paumotus, and *'Atiu* in the Cook or Hervey Group.

It was evidently the designation of some important island up in the N.W. Pacific, traditionally known to Polynesian sea-farers as marking an important point in their ocean migrations, and thus being taken as a convenient station from which they might mark off the direction of some of their cardinal points. The place-name thus might very conveniently join its name to the wind blowing from the direction of the place.

I would suggest to Polynesian students that the island of Kusaie in the S. Eastern Carolines, lying as it does, right in the track of the Maori migration from the Moluccas to Hawaiki viâ the Marshall Islands, was the original *Kotiu* or *Katiu*.

The natives of Kusaie call their island *Kusiu*, Ponapeans call it *Kotiu*, and the people of Zap, over 1,600 miles further westward, know it by the name of *Kuthiu*. The Megalithic Builders of *Kusaie* or *Kusiu*, were very probably early Japanese immigrants from Nagasaki or Osaka, who also had a water-town and huge stone buildings of their own, who settling amongst the mingled race of Melanesians, Ainu and Malays which they found on this island of the S.E. Carolines, gave it the name of *Kiu-Siu* from the great southern island of Japan their fatherland.

And when the great Polynesian migration came past Ponapé, and Kusaie and the Mortlocks on its way to Hawaiki, it certainly left many Polynesian words behind it, and set its seal upon these curious languages in an unmistakable way.

What wonder then, if during their temporary halt and partial conquest and settlement of these islands, before plunging further into the great waste of waters, the Fathers of the Ocean Races should adopt the name of this new starting-point of their adventurous voyages, and keep it in memory and mark it down as a convenient place and direction to denote the directions of the N.W. Trade Wind, blowing from the mysterious region where their forefathers beheld the works of the ant builders.



NOTES AND QUERIES.

[206] The Polynesians in the Solomon and New Hebrides Islands.

Our fellow member, Mr. A. Leverd sends us the following note, communicated to him by Rō, a Tahitian, who has lately visited some of the above islands, and is an engineer of a vessel. They illustrate what we have before insisted on, viz., that attention ought to be given to statements of Polynesian natives as to the affinities they recognise in others with whom they come in contact in the islands of the Pacific, even when the inhabitants are not generally classed as Polynesian. We believe there are subtle traits of habit, thought and customs, that a Polynesian will directly recognise in those who are akin to his own race, that are not noticed at all by the European observer, especially those who, with an 'arm-chair' knowledge, think they have got to the 'back of the black man's mind,' when they are really only at the front door, and show their ignorance when they lay down the law, to the amusement of those who have really made a close study of the race.

Rō says:—"He has visited many of the islands in the archipelagoes and seen many (Polynesian) tribes scattered among the Melanesian populations, and that he could easily converse with them through his knowledge of the Paumotu and Wallisian dialects (both Polynesian dialects). In the New Hebrides he quotes particularly the inhabitants of Mele, in the bay of the same name, west of Port Vila, in the island of Vate of Fate. That tribe is purely Polynesian in appearance and customs, and widely different from those of the larger land. They told him that they came from New Zealand in a canoe. (This has to be confirmed. How did they give the name of that country: if they gave Aotea-roa, how did Rō understand? A.I.) They were tattooed after Polynesian fashion, and very intelligible in the language.

He noticed also the purity of the inhabitants of Lō, one of the four islands comprising the Torres or Ababa Group, when compared with the mixed, or simply Melanesian features of the other islands, Hiu, Tegoua, and Toga."



PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library on the 27th September, when there were present: The President, and Messrs. Newman, Fraser, Bullard and W. W. Smith.

Correspondence from several people was read and dealt with.

The following new members were elected:—

The Mitchell Library, Sydney.

E. Grant Taylor, Chatham Islands.

Papers received:—

Concerning Ngata-ariki, a Rarotongan Tradition. Translated by Major J. T. Large.

Review of Prof. Elliot Smith's Work. By H. D. Skinner.

Asiatic Origin of the Word 'Moa.' By F. W. Christian.

Origin of the Family Name of Haere-huka. By S. Percy Smith.

Some Place names of Islands of the Society Islands. By Elsdon Best.

The Polynesians in and near the Solomon Islands.

The death of one of our former Presidents, the Right Revd. W. L. Williams, late Bishop of Waiapu, on the 24th August last, was reported, and a letter of sympathy with the family directed to be sent.

It was agreed to ask "The American Folk Lore Society" to exchange publications with us.

KO TO RAROTONGA ARE-KORERO TEIA NO IRO-NUI-MA-OATA.

NA TIVINI HAWETI MA TAMUERA MORE-TAUNGA-O-TE-TINI,
KOIA A TAMUERA TE REI.

AKAMATA Vananga. Tena kua akakite atu ana i te papa tupuna i te akakite i te aereanga tupuna e tae ua mai ki a Iro; na ra ka akapapa akaou mei i a Te-Ariki-tapu-kura kia kore te ekoko e, kia marama te korero.

Ko Te Ariki-tapu-kura ka moe ki te vaine ki a Te Uira-kamo-ariki, tena taua vaine kua akakite rai i roto i te papa tupuna, e ingoa ke ki reira, na ra ko taua vaine nei rai, e tamaine aia na te ariki o Iti-takai-kere; kua anau mai ta raua ariki kua topa te ingoa ko Moe-itiiti; e kia tupu teia tama ei tangata kua moe aia ki tetai vaine, ko Te Rangi-maeva te ingoa; kua anau mai ta raua tama ariki ko Moe-rekareka; e kia tupu aia ei tangata kua moe aia ki tetai vaine ariki, ko Te Rongo te ingoa, e tamaine na Pongatai-Ariki; kua anau mai ta raua tama ariki ko Moe-metua. Ko teia tama nei kia tupu ā tangata kua aere aia i te teretere mōana e tae roa atu aia ki Iva-nui-koro-matua, e kua moe ki nga tamaine a Tutu-mauri; ko te ingoa o te metua vaine ko Make-rere. Kua nui iora nga vaine, ei reira kua oki a Moe-metua ma aua nga vaine nei ki tona enua, koia ko Vavau. Kua tae atura ki te tuatau kua anau aua nga vaine nei, ko ta te tuakana ei anau mua, ko te ingoa o taua vaine ko Iti-a-Tutu-mauri, e kua topa iora te ingoa o tona tamaiti ko Moe-tara-uri. Ko ta te teina kua anau mai; koia ko Rai-a-Make-rere; kua topa te ingoa ko Moe-ariki; e rua tama i anau mai na Moe-metua na roto i eia nga vaine nei. Kua noo iora ratou ki runga i to ratou enua i Vavau, e kua tupu eia nga tama nei ei tangata, ei reira kua aere a Moe-ariki ki Iva-nui-koro-matua. Ko te tuakana, koia oki ko Moe-tara-uri, e tangata roa aia na te purotu e te tangata mana katoa, no te mea e tamaiti akaperepere aia na te tini atua: kua tae ki te tuatau kua mate a Moe-metua e kua pau te tama koia a Moe-tara-uri ei ariki ki Vavau.

Kua tae atura ki te tuatau kua riro mai te rongo mei Kuporu, e vaine purotu tei reira, koia oki ko Akimano te ingoa, e vaine aia na te ariki o tei reira enua, ko Pou-ariki te ingoa o taua ariki. Kua rongo katoa aia e kua rau i a Pou-ariki i teia vaine, tera te tu: Kua akatupu aia i te ture e kare teia vaine e pa'i ki te vai anu e kua tuku katoa a Pou-ariki i nga tiaki ei tiaki i te are i nooia ei taua vaine, ma te rainga katoa, kia kore e tangata ke mai e tae atu ki aia.

Kia rongo a Moe-tara-uri i teia au tuatua nei kua tupu te akakoro e ka aere aia ki teia vaine nei, e akakoroanga moe tikai tana akakoroanga ra. Ko taua vaine nei koia ko Akimano, e tamaine aia i Ngana-te-tupua. Tena ka akapapa i aia mei ia Maru mai: Ko taua Maru nei ko Maru-ariki a Kaukura, e teina aia na Te Amaru-ariki, i tama raua roara na Kaukura, koia a Vai-tinitini-ariki, tera tetai ingoa a taua Maru-nei, ko Nga-Maru-e-rua. Ko Te Amaru-ariki e Maru e maanga raua, no reira te ingoa Nga-Maru-e-rua. Tera mai te papanga:—Ko Kaukura-Ariki ka noo ki te vaine ki a Te Pori-o-Avaiki kua anau mai ko Te Amaru-Ariki e Maru-Ariki a Kaukura, e maanga raua. Kua anau ta Te Amaru-Ariki ko Te Amaru-enua, kua anau Te Amaru-enua ko Kaungaki-ariki-ki-te-marama (te vai ra tona atuakana), e tama tamaine aia. Ka oki te tuatua ki a Maru-ariki-a-Kaukura kua anau tana ko Mānātu-o-Rongo, kua anau mai tana ki Ngana-te-tupua e Vaea-te-ata-nuku. Kua anau mai ta Ngana-te-tupua ko Akimano, e tona tungane ko Tupa-ki-Avaiki. Ko te Akimano teia i moe ia ia e Moetara-uri. Ko te tungane kua moe aia ki tamaine a Te Amaru-enua, koia oki ko Kaungaki-ariki-ki-te-marama, kua anau mai ta raua ko Te Euenga-Ariki, koia a Tangiia nui. Kua anau mai ta Akimano ko Ironui-ma-oata. Ka oki te tuatua ki a Moe-tara-uri.

Kua moe te angai i tona tere, aere atura aia na runga i te vaka-rua ma tona au ana-toa. Ko te ingoa o te vaka-rua ko Te Vaka-miemi e Te Vaka-rau-matangi, e vaka atua taua vaka ra.

Kua aere atu ra tona tere e tau atura ki Kuporu, ki te enua o taua vaine ko Akimano, akauru akera i te ava. Kia uru akera te vaka Moe-tara-uri, tei runga i nga nia ava nga tiaki tokorua, e puki tangata raua no te ariki ko Pou-ariki; tera ta raua angaanga e tiaki te vaine o Pouariki, e tai-ngauru ma rua te katoaanga ia ratou, kua ta-takirua i te au ngai mei tai mai i te ngutu o te ava e tae atu ki uta i te are o taua vaine ra.

Kia tae atu ra te vaka o Moe-tara-uri ki aua nga tiaki mua ki runga i te nia-ava, tera o raua ingoa ko Kuri e Toreā. Kua kapik mai aua nga tiaki nei ki taua tere ra, "Koai teia?" Kua karanga atura a Moe-tara-uri, "Ko au teia ko Moe-tara-uri." Kua karanga mai aua nga tiaki, "Ko Moe-tara-uri koe i Vavau?" Kua karanga atura a Moe-tara-uri, "E." Kua karanga mai aua nga tiaki, "Kar e kitenga e nui toou tere i tae mai ei koe ki teia enua."

Kua ui atura a Moe-tara-uri ki te vaine a te ariki, e kua akakit katoa ki a raua e ko tona tere ia i tae mai ei. Kua karanga mai aua nga tiaki, "Oro mai ra, e aere ki uta, tei uta atu e tokorua tiaki kua kite aea ia koe, tera rai a Tutae te tiraa ua i roto i te are ma te rakuraku te mea parakia ana (ko tona kopapa oki).

Kake atura te vaka o Moe-tara-uri ki uta i te rōto, tei reira e tokorua tiaki ko Tiaki-tūtū e Tiaki-mākā; kua kapiki mai ra raua, "Koai teia?" Kua karanga atu ra aia, "Ko au teia ko Moe-tara-uri." Kua ui mai ra raua, "Ko Moe-tara-uri koe i Vavau?" Kua karanga atura aia, "E." Kua karanga mai ra raua, "Kare e kitenga e nui toou tere, i tae mai ei koe ki teia enua." Kua ui atura a Moe-tara-uri i te vaine a te ariki e kua akakite katoa ko tona tere ia i tae mai ei. Kua karanga mai nga tiaki, "Oro mai, e aere ki uta, tei uta atu e tokorua tiaki ka kite aea ia koe; tera rai a Tutae te tiraa ua i roto i te are aana ma te mirimiri i te mea ana."

Kua kake atura a Moe-tara-uri ki uta'o, tei reira rai e tokorua tiaki ko Taupiri ma Marēvarēva, kua ui mai ra aua nga tokorua, "Koai teia?" Kua karanga atu ra aia, "Ko au ko Moe-tara-uri." Kua karanga mai ra raua, "Ko Moe-tara-uri koe i Vavau?" Kua karanga atura aia "E." Kua karanga mai ra raua, "Kare e kitenga e nui toou tere i tae mai koe ki teia enua."

Kua ui atura aia i te vaine a te ariki, ma te akakite katoa ko tona tere ia a tae mai ei. Kua karanga mai ra raua, "Oro mai e aere ki uta, tei uta'o e tokorua tangata ka kite aea ia koe; tera rai a Tutae te tiraa ua i roto i te are ma te rākūrāku i te mea kikau-kai."

Aere atura a Moe-tara-uri ki uta'o, tei reira e tokorua puke tangata e tiaki rai, ko Kiniti-atu e Kiniti-mai, kua kapiki mai ra raua, "Koai teia?" Kua karanga atu aia, "Ko au ko Moe-tara-uri." Kua ui mai ra raua, "Ko Moe-tara-uri koe i Vavau?" Kua karanga mai aia, "E." Kua karanga mai ra raua, "Kare e kitenga e nui toou tere i tae mai ei koe ki teia enua."

Kua ui atura a Moe-tara-uri ki te vaine a te ariki ma te akakite katoa ko tona ia tere i tae mai ei. Kua karanga mai ra raua, "Aere mai, e aere ki uta, tei uta'o nga tangata ka kite aea ia koe."

Kua aere atura aia ki uta, tei reira rai e puke tiaki ko Tungōu-atu e Tungōu-mai, kua kapiki ra raua, "Koai teia?" Kua karanga atura aia, "Ko au ko Moe-tara-uri." Kua ui mai ra raua, "Ko Moe-tara-uri koe i Vavau?" Kua karanga atu aia, "E." Kua karanga mai ra raua, "Kare e kitenga e nui toou tere i tae mai ei koe ki teia enua."

Kua ui atu rai a Moetara-uri ki te vaine a te ariki ma te akakite katoa i tona tere; kua karanga mai ra raua, "E oro mai na runga i te pa-toka, aua e na raro ua ka kitea ia koe, kua tari ki reira te ipu-nu kia kēkēkina kia kitea te tangata me aere mai, inara, kua kitea maua ia koe, e aere ra, tei uta nga tangata ko Moe-turūki e Piri-kōpa e akakite atu ra koe ki a raua kia kite ia koe, e ui atu koe kia raua i te mea tika ka ano ei koe ki Arō-tūa-roa e Arō-tūa-poto, e ui atu koe ki a raua i tetai ārā noou."

Aere atura aia ki roto i te are ki a Arō-tūa-roa e Arō-tūa-poto, kua karanga mai ra raua, "Koai teia?" Kua karanga atura aia,

“Ko au ko Moe-tara-uri.” Kua karanga mai ra raua, “Eaa tootere ki kunei?” Kua karanga atura aia ko te vaine a te ariki. Ki karanga mai ra a Arō-tūa-roa i reira, “Aere mai na runga i te tuaoko.”

Aere atura aia na runga i reira e piri atura ki te taūū, e tae atu ki te pōrō-tara, te eke ra aia ki raro e tae atura aia ki taua vaine ko a Akimano.

Ko Pou-Ariki te tane a taua vaine, kua aere aia ma te anau ki kai karakia i o Ngana-te-tupua e Vaea. Ko Ngana, e pu marae aia te taunga oki, na i apiipii te tamariki a te ui-ariki ma te ui-mataiap ki te korero ma te karakia. Kia tae a Moe-tara-uri ki taua vaine i kua ui mai ra aia, “Koai koe?” Kua karanga atura aia, “Koai ta e moeanako ana koe?” Kua karanga mai taua vaine, “Okotai aku moeanako ana nei ko Moe-tara-uri i Vavau.” Kua karanga atura aia, “Ko au teia ko Moe-tara-uri i Vavau taau i moeanako ana.” Kua nākō mai ra taua vaine, “Ko koe rai e taku tungane.” “Ko taua oki teia” na Moe-tara-uri. Kua ongi atura raua—taua vaine ki te tane ki a Moe-tara-uri; e kua karanga atura taua vaine ki aia, “Kōrōngā āi taau?” Kua karanga atura a Moe-tara-uri, “E, e kōrōngā āi taku.”

Kua rave atura i taua angaanga, kua moe atu ra a Moe-tara-uri i taua vaine, e mate atura taua vaine ra i te nēnē, aere atura tonu vaerua ki ō Tiki—e atua a Tiki. Kia tae tona vaerua ki reira kua uia ra a Tiki ki aia, “E ake! aere mai, e aa koe?” Kua karanga atura te vaerua o taua vaine e, “E mate au i te nēnē.” Kua karanga mai ra a Tiki, “Aere mai ra, kare e tūrānga-are no te nēnē, teia te tūrānga o te au mate e mate ei te tangata e ko te nēnē, kare takiri o te tūrānga-are.” Kua karanga atura te atua ko Tiki ki te vaerua o taua vaine ra, “E Ake? e oki, kare oou tūrānga-are i kunei.”

E kua oki mai te vaerua o taua vaine ki te kōpāpā, ora akaou aka ra aia, kua karanga atura taua vaine ki a Moe-tara-uri, “Kare e kitenga i moeanako ei au ki a koe e kōrōngā āi tikai taau.” Kua karanga atura a Moe-tara-uri, “Kua nui koe, tera taku tuatua kia koe me anau ta taua tamaiti e tai-ngauru marama, na korua ia tamaiti kare aku; me anau e tai-takau (ruangauru) marama, naku ia tamaiti e topa koe i te ingoa o taku tamaiti ko Iro-ma-oata, te ingoa i nga ārāpō i tae mai ei au ki a koe, tera te apinga a taku tamaiti e tōkōtōko ko Tautu-te-niomore te ingoa, tera tetai e māro ko Puirimaeaea te ingoa, e taku ira, e veri, e taku tairi ko Te Matangi-tere-kura. Ko taku ira, koia te veri ka ira tei reira ki runga i te tua o te tamaiti me anau mai na te reira akairo e kitea mai ki aku e naku tikai te tamaiti. Ka vao katoa au i nga tiaki o taku tamaiti ko Rau-matangi, Te Miemie, e Pepe-uri e Pepe-au, e Koro-aka-ata; ko nga tangata teia akaata'ai te tuatua o te rangi, e ko Rio e Roake e puke aroaro ratorono nga atua i te rangi.”

Kua oti te tuatuaanga a Moe-tara-uri ki taua vaine ko Akimano, aere atura aia, noo iora teia vaine ko Akimano ma te au mea ta Moe-tara-uri i vao no te tamaiti ma nga tiaki i vao iora. E tae ake ra ki te tuātau kua anau ei taua tamaiti e tai-takau marama—koia oki e rua ngauru marama i anau ei—kia anau mai e tamāroa, tapaia atu ra e Akimano tona ingoa ko Iro-ma-oata; nana uaorai tona pito i tā, i te anauanga kua aere ua kare aia i ikiikiia, e kia anau mai, tei runga tona tua te ira-veri ta Moe-tara-uri i tuatua ana ki a Akimano, e i te au ra i muri kia pakari taua tamaiti ra e me riri aia kua putakaiti taua ira-veri. Na, kua anau mai a Iro ki te aō-nui-marama, e kua noo iora ma te metua vaine ko Akimano i to ratou enua ko Kuporu.

Kare i roa ia kua riro te rongu ki a Pou-Ariki i teia tamaiti umere i anau mai, nana uaori tona pito i ta, e, e rua ngauru marama i anau ei. Kua manako iora aia kare paa aana tei reira tamaiti, na tetai ke paa, E kua anau katoa tetai tama rai na taua vaine rai e kua tapaia tona ingoa ko Tupa-rango-rangi. Kia rongu a Pou-Ariki i te anananga i aua nga tamariki nei kua tono mai ra a Pou-Ariki i tona akatapu (koia oki te kārere) i te atoro i teia tamaiti umere. Kia aere mai taua akatapu ra, akara iora, e tamaiti tu ke. Ko te tu o Iro mei te mauā-toa ra te tu, ko tona mata mei te mata karavia te tu; e tamaiti tu ke roa. Kua tau iora a Akimano i ta ratou kai ei umu-tarakai na taua akatapu koia oki ko Tangi-matangi e tona pae tangata i aru mai i aia, kua maoa, kua kai, e o'oki atura taua akatapu ma te akakite atura te tuatua ki a Pou-Ariki. Kia tae atura ratou ki te kainga kua akakino atura ki te ui-ariki, koia nga tuakana (te ai-tuakana) kua nā kō atura ki a ratou, “Kare kotou, e kiore kotou, e tangata tikai tera, e apikepike koton.”

Ko te ingoa o eia nga tamariki o Pou-Ariki ko Iku-toto-te-rangi, ko Iku-te-taketake-rangi, ko Iku-te-tauira e ko Meamea-iku. Na, kia ronga nga tuakana i te reo akakino a te akatapu e tona pae kua riri iora ratou, kua tupu te vareae kino, e kua kokoti kupenga iora ratou, kua kimi iora ratou i ta ratou ravenga, e kua rauka ta ratou ravenga, ka aere ratou ka anga moa i ta'tai i te pae one-tea, ko ta ratou tapikianga ia.

Kua aere mai ratou ki te kainga o te metua vaine, kua kapiki atura ki aia, nākō atura, “E Akimano e te'ea te tamaiti aau?” Kua karanga atura a Akimano, “Teia rai.” Kua kapiki mai ra ratou, “Tōnōkia mai ra ka aere matou ka anga moa ki ta'tai.” No te mea nō kō mai nga tuakana i te ngai tei reira te metua i te kai karakia, i ō Ngana e Vaea. Kua kapiki atura te metua vaine ki a Iro “E Iro e! Aere mai, ka aere kotou ka anga moa ki ta'tai ma ouu tuakana.” Kua tu mai i reira taua tamaiti ki runga kua akara atu ra ki te metua vaine, kua karanga atu ra ki a Iro, “Kia anga kotou i nga moa-one i ta'tai auraka koe te na mua i taau, ei uta i te one mārō ta o'nga tuakana, ei tai taau i te pae-tai, kia akatākā ta ō'nga tuakana kare e

tākā, no te mea ka ngaangaa vave ua, kia akatākā koe i taau kare ia e ngaa, no te mea e one-maūū kua piri meitaki, ko taau te ka tākā."

Aere iora ra ratou, e tae atura ki ta'tai, kua anga iora ta nga tuakana i uta i te one-mārō, kua oro atura a Iro ki te pae-tai kua anga iora tana, kia oti i te anga a ratou katoa, akataka iora ta nga tuakana i ta ratou, kua tuatua iora ratou kia Iro, "E tama, ka akatākā koe i taau." Kua 'eru iora aia ki raro e kua titiri atura i tana e taka atura e kua titeni iora ki te metua vaine nā kō atura, "E te tama a Akimano e, kia tere, iē, iē kekē."

Kia kite nga tuakana kua tere tana, kua riri iora ratou, kua tā atura ratou ia Iro ē mate takiri, kua tanu iora ratou i te kopapa ki reira, aere atura ratou ki to ratou kainga. Kua ui mai te metua vaine ki a ratou, "Tei'ea to kotou teina?" Kua karanga atura ratou, "Tei ta'tai rai tei te anga moa-one, ko matou ua teia i aere mai."

Aere atura ratou ki to ratou kainga mei reira mai. Kite iora nga atua i te rangi kua mate taua tamaiti o ratou, kua unga atura i nga orooro ki te atoro i taua tamaiti o ratou. Kua na mua, na muri ratou i te aereanga mai, kia tae mai ra, e tika rai kua mate rai taua tamaiti; kua uki iora ratou i taua tamaiti mei roto i te vaarua, e peke iora ki runga, taki aue iora ratou i taua tamaiti, akara akera ratou ki runga kua tungou mai ra a Rongo-ma-tane e Tu, e Ruenuku, kia akaora ratou i taua tamaiti ra; e kua akaora ratou e ora atu. Kua tuatua mai ra tei moe, "Rekareka ra te moe, rekareka ra te moe." Kua karanga atura nga atua, "E Iro e." "O," "E moe a'a taau moe?" Kua karanga mai ra a Iro, "E moe mate tikai e nga tupuna! na kotou mai na ka ora au." Kua karanga atura nga Atua, "Ko koe tikai oki tena, e ko matou oki teia, Otira oki e ta matou mokopuna, aere mai ra e aere, te aere atu nei matou."

Aere atura a Iro ki te kainga, kua kite mai ra te metua vaine i aia, te ui mai ra, "No'ea ua'i koe i roa'i, kua aere takere mai o tuakana." Kua karanga atura a Iro, "Ea'ai taau, anga ua rai matou i ta matou apinga, aere mai ana ratou noo atura au ki ta'tai ko toku aereanga mai rai teia."

Noo iora ra raua ki to raua kainga, kua riro atura te rongo ki nga tuakana i te tuatuaanga a te tangata, "Ko te tamaiti tikai tera, kare tena."

Kua akaeatu nga tuakana, kua karanga iora, "E tama, kare i mate tikai te tangata a tatou, ina, ka oki tatou ka tapikiia." Kua oki mai ratou, e tae mai ki te kainga o te metua vaine kua kapiki atu ra ki to ratou metua vaine, "E Akimano e, tei'ea te tamaiti aau?" Kua karanga atura te metua vaine, "Teia rai." Kua karanga atura ratou, "Unga mai, ka aere matou ka anga manu."

Kua akoako atura te metua vaine kia Iro, nā-kō atura, "Kia anga nga manu a kotou, auraka koe e rave i te rau-ii ka anga ta o tuakana ei rau-ii, ko taau ei rau-ngatae, ei kuo te aro, ei kuo te tapiti."

Aere atura ratou ki ta'tai, anga iora i a ratou manu e oti akera, akarere atura i ta nga tuakana, kare ua e rere tika, ko nga rere ake rai, kua kai-pati mai ratou ki a Iro, kua nā kō maira, "E tama, tei'ea'i taau?" Kua itiki iora aia i te taupiri i tana manu, kua itiki te ao e piri ra, akarere atura i tana manu, kua ngaro atura ki te rangi. Kua kapiki atura ki nga tuakana, "E tamama tei'ea iora ta kotou? Tera taku e ngaro atura ki te rangi." Kua titeni iora aia, "E te tama a Akimano e, iō, iō, iēkekē e ngaro ki roto i te rangi, ē, iē, iē, kekē."

Kua na runga ta Iro i ta ratou, kua akama ratou, kua tuatua iora ratou tetai ki tetai, "E tama kua rauka tutae iora tatou no tena tangata, ka tiki tatou ka motumotu i tana manu." Pua purapura kakai atura ratou i te manu a Iro, utiia mai e ratou i te ao, motu atura te manu a Iro, kua mou iora ratou ia Iro, ta atura e mate, tuparu ia iora e ratou i te mimiti o Iro, paii kino atura, kō iora i tetai vaarua i te pae ara e kua titiri ratou i te kopapa ki raro i te vaarua, tanu atu ra. Kia oti, ati atura ratou na mua na muri te aere e tae atura ki te kainga o te metua vaine o ratou. Kua kite mai ia ratou, kua ui atura te metua vaine, "E tamama tei'ea to kotou teina?" Kua karanga atura ratou, "Tei ta'tai rai tei te anga manu." Akaruke iora ratou i taua metua vaine, aere atura ratou.

Te akara mai ra nga Atua i te Rangi, e kua tuatua iora, "Kua mate akaou taua tamaiti nei." Kua tonono mai nga orooro ei atoro i taua tamaiti nei, ko Rou ko Roake, ko Roti ko Pepeuri e Pepeau e Koroakaata, kua na mua na muri ta ratou aereanga mai, e, tera, ki te vaarua, e tika rai. Te uki ra ratou e, peke mai ki runga tera ta ratou ka akara kua akairo-pu ua te kiko e te pakiri e te ivi, kare e taka te ivi ki tona vairanga, kua akaputuputu iora ratou no te mea kua paruparu rava, kua tukuia mai tona a'o, ora takiri mai ra aia, e kua tuatua mai ra taua tangata i mate ra, "Rekareka ra te moe, rekareka ra te moe." Kua karanga iora nga atua, "E tama, ka ora paa te tamaiti nei, ina, ka kapiki." Kua kapiki iora ratou. "E Iro e; E Iro e; e moe a'a tena taau moe?" Kua tuatua mai ra; "E moe mate tikai oki, e nga tupuna; na kotou mai na ka ora' i."

Kua karanga atu ra nga orooro, "E tu ki runga." Kua tu iora aia ki runga, kua karanga atura nga orooro, "Kua meitaki tikai koe?" Kua akakite atura aia, "E." Ei reira kua tuatua atu ra ratou, "Ka aere matou."

Aere atura ra a Iro e tae atura ki te ngutu-are, kua kite mai ra te metua vaine i aia, kua ui mai, "E tama, no'ea ua'i koe, kua aere ake nei ouu tuakana, no tea'a koe i roa'i." Kua karanga mai ra taua tamaiti ra, "I roa rai au i te akarere manu, ka aere mai ratou, noo atu rai au i te akarere manu." Kare atura i akakite ki te metua vaine i ta nga tuakana i rave ki runga i aia. Noo iora raua i to raua kainga.

THE PERIOD OF IRO-NUI-MA-OATA AND TANGIIA-NUI-ARIKI.

BY STEPHEN SAVAGE, RAROTONGA.

PART I.

INTRODUCTION.

AFTER considerable difficulty and labour in collecting legends and genealogies connected with the Maoris of the Cook Islands, I am in a position to forward to the "Journal of the Polynesian Society," the result of over twelve years' labour, a fairly complete genealogical table taken from the "Karakia Tapu," showing, according to the teachings of the "Are-Korero" and "Are-Vananga" of Rarotonga and adjacent islands, the relative positions of the ancestors Iro-nui-ma-oata and Tangiia-nui, as well as of Karika-Tara-apeape, Tura, and many other ancestors from whom a large number of Rarotongan families—in fact nearly all those of the Cook Islands—claim descent.

In presenting the genealogical table I do not claim that it is absolutely correct or perfect, and for comparative purposes I have carried out one or two tables to the present period, or as late as possible, as this may be helpful to others in arriving at some approximate conclusion as to the period or date when these ancestors lived and flourished. I do not propose to fix any dates, but only intend to give facts as contained in the histories collected.

The Ngati-Tangiia tribe of Rarotonga are positive in their assertion that Iro-nui-ma-oata was a contemporary of their great and beloved *ariki*, Tangiia-nui, although Iro was a much older man. In this connection they are supported by the Ngati-Pa family, who are descendants of Tā-i-te-ariki, a son of Iro-nui.

In the "Polynesian Journal" of June, 1911, No. 78, page 64, I notice remarks made by Hare Hongi in respect to Whiro, who is undoubtedly identical with Iro of our Rarotongan history, since he states him to have been the father of Tā-i-te-ariki. My teachers informed me that they know of two Iros who were ancestors; one, the first, was named Iro-irirau, who flourished about the same period as

Atonga (Atonga was also known as Otenga-Atua) and Taura-rangi-o-Avatea. This Iro-irirau was also a great voyager, and his people were known as "Te-tini-a-Iro-irirau," "Te-tini-oropa-ki-uta," and "Te-tini-oropa-ki-tai."* This chief and his tribe resided at a land called Te-rauā. As far as I can ascertain no Rarotongan can trace a descent from this Iro. The second Iro (Iro-nui-ma-oata) flourished during the period of Tangiia-nui, Tutapu-arua-roa, Karika Taraapeape-moa, Tura and others. Our legends and history state most clearly that Iro-nui-ma-oata was the comrade of Tutapu-arua-roa, and subsequently became the comrade of Tangiia-nui. The history also states that Iro-nui-ma-oata visited this land Tumu-te-varovaro (Rarotonga) some years before Tangiia decided to settle here. An account of this voyage of Iro's will be given in my history of Tangiia (one version of which is already in print in the Rarotonga language) and Ngati-Tangiia; mention is also made of it in the history of Iro-nui which follows.

Our Iro-nui never was revered as a god,† but tradition states that he was a most remarkable man; possessed of supernatural powers, and that he was a great voyager and warrior. Tradition also asserts that Iro attacked a god named Tane and conquered him, thus gaining for himself the title of *ariki* and all its privileges and *māna*.

In this Journal, Vol. XII., page 000, a genealogical table is given collected at Aitutaki. This table shows Iro-nui-ma-oata as an ancestor of Tangiia-nui. The whole of the chiefs of Rarotonga do not agree with this table, one and all declare it to be wrong; personally I quite agree with them. I do not desire to enter into any argument on the subject, but this much I do maintain, that Tangiia-nui was not a descendant of Iro-nui; he was in a sense a younger blood relation, in fact a cousin to Iro-nui, as I will show later—our learned men distinctly state that there was only one Iro-nui-ma-oata and he flourished during the period of Tangiia-nui-i-te-pa-enua-tini. It must be remembered that Tangiia-nui's proper name was Te Euenga-ariki, he was also known to the sages of the Are-vananga as Te Ariki-tara-kēu-ki-te-rangi and other names, which will be disclosed in the story in connection with this famous chief.

When the story of Tangiia-nui is in print, it will be noted that Iro-nui resided for some time at Tahiti-nui-mārūrūa, and in the narrative to follow the same assertion is made, and, Iro is said to have intimated to Tangiia that he intended going to Avaiki. It was then

* It is suggested that these are the Oropaa tribes of Tahiti. See "Journal of the Polynesian Society," Vol. VI., page 211.—EDITOR.

† It is from New Zealand Maori traditions that we get the name of Whiro (Iro) as the god of Hades. He was one of the sons of Rangi and Papa—the heaven father and earth mother. It is quite clear this Whiro is distinct from the voyager Whiro (Iro).—EDITOR.

that Tangiia asked Iro for his son Tā-i-te-ariki, saying that he wanted him as an *ariki* over his (Tangiia's) tribes. Tā-i-te-ariki was handed over, and Tangiia-nui gave him a new name, i.e., Te-ariki-upoko-tini, and for anyone to infer that the Rarotongans are confounding Tā-i-te-ariki with Karika-tara-apeape is absurd, for the history of Karika is too well-known here, and further, I have not yet heard of any one branch of the Karika family claiming direct descent from Tā-i-te-ariki.

I have been fortunate in securing several genealogies of the Pa line, each one of which claims descent from Tā-i-te-ariki, and most show 27 to 29 and 30 generations from Iro-nui; one line shows 40, but, it was explained to me, this was not a genealogy proper, but simply a record handed down to show the successive holders of the office of *ariki* (Pa-te-ariki-upoko-tini)—sometimes an uncle, sometimes a younger brother—and the old men told me that some only held the title for a few days; the explanation of this will be made in due course. Again, there were several other Pas who are not shown in the genealogy; mention is made of three in the Tamarua-nui history, i.e., Pa Veia, Pa Uriaono, and Pa Tauariki; another was Pa Tongaitipotu-pai, who is mentioned in the Makea Arera history. Now, why this omission? Simply because it suited the purpose of the present reigning family to suppress them and not show the line as it should be shown in proper sequence. I have therefore given preference to the lines secured from Tupe-Takau a member of the Pa family (now dead) and a descendant of the High Priest More-mākāna-kura (More-taunga-a-te-tini) as most reliable, the latter being an independent chief of very high rank.

Also in the same Journal, Vol. XX., page 70, Mr. Hongi quoted from Vol. IV., page 279, "Enquire of King Tai'ihia and his father, Tai'-te-arii, and of Tautu, the friend of the King, about these things." The history which contains the passage referred to is a version of the history of Onokura and is the Tahiti version. The Tangiia (Tai'ihia) mentioned therein was not Tangiia-nui, but Tangiia-mata-vai, or Tangiia-ariki, who was born sometime after our Tangiia-nui had left Tahiti, and was called Tangiia—my teachers tell me—after Tangiia-nui.

Genealogy of Tangiia-ariki or Tongiia-mata-vai, commencing from Ra-te-tupua, who is said to have been the first *ariki* of Tahiti:—

Ra-te-tupua

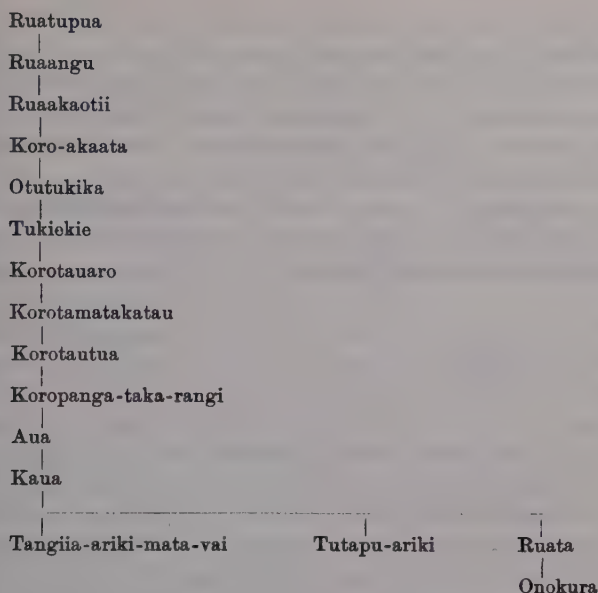
|
Tukiatea

|
Tuatonia

|
Tunui

|
Tuitiariki.

|



The above is according to a record taken from Tinomana Tangiiau's book written on July 16th, 1853, in my possession.

This Onokura legend is well-known here among the Cook Islands—each island giving its own version—and all name the Tangiia-a-Onokura as Tangiia-mata-vai. It is my hope when time permits to send in the Rarotongan version of the Onokura legend.

The Tai'-i-te-ar'ii mentioned there should read in our dialect as Tangi-i-te-ariki, not Tā-i-te-ariki, two names with totally different meanings. (The Tahitian language does not use "ng" or the "k.")

One fact must not be lost sight of, and that is—one of Atea's (and Papa's) god-sons (*tama-atua*) was called Iro-tūpūtūpūā-o-te-pō-akiriva (Iro the demon of the intense black darkness), who was one of the minor gods.*

In concluding this paper, which may serve as an introduction to the legend of Iro-nui-ma-oata, it will not be out of place to state that according to our "Are-Koreros" and "Are-Vanangas" teachings, Iro-nui had many children, some of whom were Tā-i-te-ariki, Tai-marama, Vaitu-marae (f), Pia-rongo-taua, Tautu-o-te-tini, Tautu-tapuae-mokora, and Tautu-te-ēpā-rangi.

The Toi shown on the genealogy is said to have lived on Rarotonga for some years at a place called Te A'inga-rangi, now commonly called Tutakimoa. He it was who formed the old paved road round

* This Iro is no doubt identical with Whiro, son of Rangi and Papa, the subsequent ruler of Hades, god of thieves, etc., according to the relation of the teachers of the Whare-wānanga of New Zealand Maoris.—EDITOR.

the island now known as "Te-ara-nai-a-Toi." His comrade was a chief named Te Mārāu, who also left his mark at a place on the west side of the island named Te Kauariki-rangi (Arorangi district). Te Mārāu paved a certain area on the seaward side of "Te aranui-a-Toi," and built an enclosure around a spring of fresh water, which to this day bears the name of "Te puna-vai-a-Te-Mārāu."

Herewith, as follows, I give one version of the Iro-nui history, the second version I desire to verify with other statements before finally translating and submitting for print.

Rarotonga,

September 22nd, 1915.

THE HISTORY OF IRO-NUI-MA-OATA.

(DICTATED BY TAMUERA MORE-TAUNGA-O-TE-TINI.)

I HAVE already given the great genealogy showing descent to Iro, but I will again recite it from Te Ariki-tapu-kura so that there will be no misunderstanding.

Te Ariki-tapu-kura	Te Ariki-tapu-kura took a wife named Te Uira-
↓	kamo-ariki. I gave another name in the genealogy,
Moe-itiiti	but this is the same woman, she was the daughter of
↓	the <i>ariki</i> of Iti-takai-kere* ; they had born to them
Moe-rekareka	their royal son whom they called Moe-itiiti, who,
↓	when he grew to man's estate, married a woman
Moe-metua	named Te Rangi-maeva ; they begat their royal son
↓	Moe-rekareka, who, when he reached man's estate
Moe-tarauri	married a royal woman named Te Rongo, a daughter
↓	of Pongatai-ariki ; they begat their royal son named Moe-metua.
Iro-nui	Now when Moe-metua reached man's estate he went on a voyage to
↓	Iva-nui-koro-matua and there married the two daughters of Tutu-
Tā-i-te-ariki	Mauri, <i>ariki</i> of that place. The name of their mother was Maka-rere.

In due course the two wives of Moe-metua became pregnant ; and he returned to his island of Vavau † taking the two wives with him.

In due course the wives gave birth to sons ; that of the elder, whose name was Iti-a-Tutu-Mauri was named Moe-tara-uri ; and that of the younger (wife and sister), whose name was Rai-a-Make-rere, was called Moe-ariki, thus Moe-metua had sons by each wife. They lived on the island of Vavau. The sons grew up to be men, and

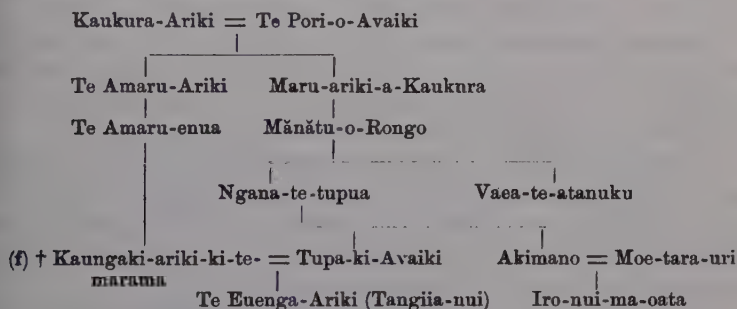
* Nearly all the numerous forms of Iti in Rarotongan traditions can be shown to be names for islands in the Fiji Group.—EDITOR.

† There is little doubt this is Vavau, the northernmost island of the Tonga Group.—EDITOR.

Moe-ariki sailed away to Iva-nui-koro-matua. The eldest son, that is Moe-tara-uri, was a tall man and very handsome, and possessed much *māna*; he was beloved of the gods. Moe-metua died, and his son Moe-tara-uri became the *ariki* of Vavau.

Now it came to a time that Moe-tara-uri heard of the beauty of Akimano, who was the wife of Pou-ariki of Kuporu,* he heard also that Pou-ariki had placed a *raui* (placed under conservation) over Akimano, he had forbidden her to bathe in cold water, and had placed guards about the house and premises where Akimano resided so that no other man might visit her.

When Moe-tara-uri heard of these happenings he desired to go and see this woman, and decided to pay an amorous visit to her. This woman Akimano was the daughter of Ngana-te-tupua, whose genealogy I here recite from Maru. This Maru is the same man as Maru-ariki-a-Kaukura, a brother of Te Amaru-Ariki; they were both sons of Kaukura-Ariki (Vai-tinitini-Ariki). Maru was also known as Nga-Maru-e-rua. These brothers were twins, hence the name Nga-Maru-e-rua (The-two-Marus).



Akimano was the elder and Tupu the younger children of Ngana-te-tupua.

Moe-tara-uri had everything prepared for his voyage; had sufficient food cooked and other necessities prepared (which were carried on a separate canoe) and then set forth on his voyage with his chosen men in his double canoe—one of which was named “Te Vakamiemie,” and the other “Te Vaka-rau-matangi.” This canoe was “a canoe of the gods.”

The voyagers sailed on and eventually reached the island of Kuporu (Upolu, Samoa) where Akimano resided. He arrived at the entrance of the harbour and there found two guardians on guard, one on each side of the entrance; they were men of the tribe of Pou-ariki and had been placed there by him. There were altogether twelve

* Or Upolu of the Samoan Group.—EDITOR.

† Kaungaki was the youngest daughter of Te Amaru-Enua.

of these guardians stationed at intervals from the entrance of the harbour to the house where Akimano resided.

When Moe-tara-uri's canoe arrived at where the first two guardians were stationed—they were named Kuri and Torea respectively—they challenged the visitor, saying :—"Who are you?" Moe-tara-uri replied, "It is I, Moe-tara-uri." They asked, "Are you Moe-tara-uri of Vavau?" Moe-tara-uri replied, "Yes." The guardians then said, "It is because you are favoured and an *ariki* of note that you are able to journey here." Moe-tara-uri then asked concerning the wife of the *Ariki*; saying it was on her account that he had come. The guardians said, "Enter, pass on, there are two guardians further inland to whom you must make yourself known. † We know that Tutae (Akimano) is reclining in the house scratching her body."

Moe-tara-uri's canoe passed on into the lagoon (harbour) and sailing some distance met the other two guardians named Tiaki-tūtū and Tiaki-mākā who called out, "Who are you?" He replied, "I am Moe-tara-uri." They asked, "Are you Moe-tara-uri of Vavau?" He replied, "Yes." They said, "It is because you are favoured and an *ariki* of note that you were able to journey thus far."

He asked concerning the wife of the *ariki* saying it was on her account he had come. They said, "Come, pass on, there are two guardians further inland to whom you must make yourself known. O! O! We see Tutae reclining in the house scratching herself."

Moe-tara-uri passed on and came to where the guardians Taūpiri and Marēvarēva were stationed, when they called out, "Who are you?" Moe-tara-uri replied, "I am Moe-tara-uri." "Moe-tara-uri of Vavau?" "Yes." They said, "It is because you are favoured and an *ariki* of note that you are able to sail hither."

Moe-tara-uri asked concerning the wife of Pou-*ariki*, saying it was on her account he had come. They exclaimed, "Pass on, there are two guardians further inland to whom you must make yourself known. O! O! We see Tutae reclining in the house scratching herself."

Moe-tara-uri passed on and came to where the guardians Kiniti-atu and Kiniti-mai were on guard, when they called out, "Who are you?" "It is I, Moe-tara-uri." "Are you Moe-tara-uri of Vavau?" "Yes." They said, "It is because you are favoured and a person of note that you came thus far."

Moe-tara-uri then asked concerning Akimano, saying he had come expressly on her account. They informed him he must sail further on and make himself known to two guards who were further inland.

So Moe-tara-uri passed onward and came to where Tungou-atu and Tungou-mai were stationed, who called out the same as the others.

† By this remark the guardians conveyed to Moe-tara-uri that he was expected by Akimano, and that she was waiting for his advent.

already mentioned, receiving the same replies; and also he told them he had come expressly to see Akimano. They said, "You must land here and walk over this row of stones; do not pass by the lower road, the usual road, because coconut shells had been scattered there so that anyone walking there would cause the shells to crunch together and so make a noise and thus give the alarm that a man was approaching; but we know you, you are expected so pass on. Further on you will meet two men named Moe-turuki and Pirikopa respectively, tell them who you are and your errand, and ask them the right way to approach the other guards named Aro-tua-roa and Aro-tua-poto. When you reach them request them to point out the way.

Moe-tara-uri passed on to the place where Moe-turuki and Pirikopa were stationed, and they directed him to Aro-tua-roa and Aro-tua-poto. When he came to the last two named they challenged him, calling out, "Who goes there?" "It is I, Moe-tara-uri." "What is your errand here?" "I have come to the *ariki's* wife." Aro-tua-roa said, "Pass on over me and then climb over the rafter of the house and thus enter the house."

Moe-tara-uri did as he was directed and reached the gable of the house, to the pole supporting the gable, and then descended and finally reached the side of Akimano.

Now, Pou-ariki was the husband of Akimano, and he and his sons had gone to Ngana and Vaea's place to be instructed in "Karakia." Ngana was a chief of the *marae*, that is an officiating priest; he taught the children of the *ariki*s and *mataiapos* the history and ceremonials, etc. When Moe-tara-uri reached the side of Akimano, she said, "Who are you?" Moe-tara-uri said, "Of whom have you been thinking and longing for?" Akimano replied, "There is only one of whom I have been thinking and longing for, and that one is Moe-tara-uri of Vavau." He said, "I am Moe-tara-uri of whom you have been thinking and longing for." She said, "Is it truly you, O my cousin?" He replied, "It is truly I."

Akimano kissed (rubbed noses with) her paramour, and said to him, "Have you come expressly out of a desire of me?" Moe-tara-uri said, "Yes, even so."

They did the act, and Moe-tara-uri slept with and knew this woman, and, the result was so potent, that her spirit departed from her body and went up to the god Tiki, and, when the spirit stood before Tiki, that god said, "Come, what ails you?" The spirit replied, "I have died from the act of cohabitation." Tiki exclaimed, "Come! Come! There is no place here for those who have died that death; here are places (*Turanga-are*) for those who die from acts of jealousy, from slander, from hatred, and from all the ills of which man dies, but that death of which you speak, there is no place for

here." And Tiki said to the spirit of Akimano, "Go now and return, you cannot enter into this realm."

The spirit of the woman returned again to its body and so came to life again. Akimano then said to Moe-tara-uri, "I did not know when I wished and longed for you that indeed the result would be so potent." Moe-tara-uri said, "You are pregnant, and this is what I have to say to you—should the child be born within ten months it is your husband's, but if it should be born within twenty months (*e tai takau**) it is my child and you shall call it Iro-ma-oata, the names of the nights when I visited you. I will leave with you the following things for my child: a spear named 'Tautu-te-nio-more,' my sacred mantle called 'Au-ma-tuanaki,' my sacred *mārō* (waist cloth) called 'Pūiri-ma-ēaēa' and my *veri* (birth-mark, which was a centipede), my sacred fan called 'Te-matangi-tere-kura.' The birth-mark (*veri*) shall be upon the child's back when it is born; by that sign I shall know the child is mine indeed. I have also guardians (minor gods) for my child, who are named Rau-matangi, Te-Miemie, Pepe-uri, Pepe-au and Koro-akaata, these are the men (?) who assisted in propping up the heavens; and also Rio† and Roake, who are the faces of the gods in the heavens (ever present eyes of the gods)."

Moe-tara-uri now rubbed noses with Akimano and departed leaving all the above recited things in the care of Akimano—to be given to the child when born.

Time passed; the child was born in the 20th month, it was a son, and Akimano called him Iro-ma-oata; he severed his own umbilical cord and was never nursed; he was able to walk when born; and on his back was the birth-mark Moe-tara-uri had told Akimano of, and, in after days, when the child became angry this *veri* (birth-mark shape of a centipede) was seen to writhe. Iro-ma-oata had entered the great-light-world (*ao-nui-maramarama*) and lived for some years with his mother Akimano on the land at Kuporu.

Soon news reached Pou-ariki of the birth of this extraordinary child—who had severed his own umbilical—who was born in the 20th month. Pou-ariki suspected that the child was not his, that it was some other persons. Now there was also another child by the same mother and it was called Tupa-rango-rangi. When Pou-ariki heard of these births he sent his special herald named Tangi-matangi to go and see the one wonderful child of whom he heard so much. When the messenger arrived at Akimano's abode he beheld the child. Iro looked like a full-blooded *toa* (a *manatoa*) and his eyes were like "a *mata-karavia*," the piercing eyes of the long-tailed cuckoo who could not keep still—this child was indeed a wonder.

† Roiho and Roake in New Zealand traditions.—EDITOR.

* Rarotongan enumeration.

Akimano entertained the herald and his companions to a feast, and after the feast he and his party returned home and reported to Pou-ariki what they had observed. After their arrival at home the messenger and his companions passed uncomplimentary remarks about the elder children of Pou-ariki, saying to them, "You are rats, this child is a real man, you are weaklings."

These other sons of Pou-ariki were named Iku-toto-te-rangi, Iku-te-taketake-rangi, Iku-te-taurira and Meamea-iku. Now when these brothers heard the words uttered by the herald and his party they became exceedingly jealous and angry, and they schemed among themselves as to ways and means by which they could injure Iro. At last they hit upon a scheme; they would go and invite Iro to join them in making sand-balls on the beach and under some pretext vitally injure him. They went to their mother's home and called out to her, "O, Akimano where is that son of yours?" Akimano said, "He is here." They called out, "Send him to us, we are going down to the beach to have a game making sand-balls." These elder brothers had come over from the house of Vaea and Ngana where they had been staying with their father Pou-ariki, and were also receiving instruction in *karakia*. The mother called Iro and said, "O Iro, you go down to the beach with your elder brothers and make sand-balls." Iro stood up and came to his mother, whereupon she quietly instructed him what to do, saying, "Do not make your sand-balls first, let your brothers make theirs. They will make them high up on the beach where the sand is drier. When you make yours get the sand from near the sea, for when your brothers roll theirs along the beach they will quickly fall to pieces, but yours being made of wet sand will not."

Iro went with his brothers down to the beach. The elder ones made their sand-balls with dry sand. Iro ran down near the sea and made his with wet sand. After finishing theirs the elder brothers bowled their sand-balls along the beach, and they said to Iro, with much sneering, "I say, bowl yours along." Iro picked up his sand-ball and, bending forward, sent his ball rolling along the beach and shouted in praise of his mother, "O! O! the son of Akimano! be swift, fly, iē, iē, kē kē!"

When Iro's brothers saw that his balls rose and flew like a bird they became angry, and they all flew at Iro and belayed him with blows, eventually killing him. They then buried the body in the sand and went home. On their way they passed the mother's house and she called out to them, "Where is your younger brother?" They answered, "He is still down on the beach making sand-balls, we left and are going home." They passed on and went back to Ngana and Vaea's house.

Now the gods in the heavens saw all that had taken place on the beach—saw that Iro had been killed, so they sent their messenger to see. These messengers came from all points and arrived at the place where the body had been buried, and found it was true—Iro had been killed. They dug up the body and laid it out on the sand and lamented, and when they lifted up their eyes there they saw the gods Rongo-ma-tane, Tu and Ruenuku nodding in approval. They (the gods) had come to resuscitate Iro, and they did so, and Iro became alive again.

He who had been dead said, "Oh! I have had a beautiful sleep; I have had a beautiful sleep!" The gods called out, "O Iro, O!" Iro replied, "O!" The gods asked, "What kind of sleep was yours, O Iro?" Iro replied, "It was the sleep of death, Oh my ancestors! but you have resuscitated me." The gods said, "Yes, you are really alive. We are near you; be thankful, Oh our child! Now, go home, for we depart."

Iro went home, and when Akimano saw him she said, "Where have you been? Why have you been so long coming? Your brothers have returned long ago." Iro said, "Why do you ask? We played at our games, and they came away, I remained on the beach and have only now returned." Iro would not tell his mother what had happened.

They lived quietly at home for some time, when news reached the elder brothers that Iro was still alive, for the people said, "That is the real man, not they." The brothers sighed deeply and said, "Well, well, this man of ours is hard to kill, we must go back and fool him again and kill him properly."

So, one day, they went back and standing in front of Akimano's house called out, "O Akimane ē! where is this son of yours?" Akimano said, "He is here." They said, "Send him to us, we are going to make kites."

Now, Akimano again quietly instructed Iro, saying, "When you make your kite do not make it from the leaves of the *ii* (chestnut) tree, but out of the leaves of the *ngatae* (coral tree). Your brothers will make theirs from *ii* leaves. The strings for fastening your kite—get the material from the *kuo* (dried banana stems), and also make the tail of your kite from the same material."

They went down to the beach, and there made their kites, and, after they had completed them, the elder brothers flew theirs first; but they did not fly well, they were lop-sided. They then turned to Iro and most insultingly said, "Oh! I say, where is yours?" Iro said nothing, but tied the tail on to his kite, then fastened the long flying string on and made the kite fly up. The kite went up, up, into the heavens. He cried out to his brothers, "O! O! you others,

where are yours? There is mine disappearing into the sky," and he shouted, exalting his kite, "O! the son of Akimano, O, iō, iō, iē, iē kē kē, there disappearing into the heavens, iē, iē kē kē."

Iro's kite ascended far above those of his brothers, and they became ashamed and shouted one to another. "Oh! I say, this fellow has out done us, we have become as offal to him; let us smash his kite up."

They pulled Iro's kite to earth; broke the string and smashed it; they then took hold of Iro and belayed him with blows until they had killed him. They smashed his head to a pulp, and did not leave a whole bone in his body; they then dug a grave just by the road, threw the body into it and covered it up. After this they fled in different directions, meeting near Akimano's house, and when the mother saw them she said "Oh, my sons! where is your younger brother?" They said, "We left him on the beach, he is still flying kites there." They left their mother and departed.

Now the gods were watching from the heavens and said one to another, "Our son is again killed." They sent forth messengers to see the boy, these messengers were Rou and Rouake, Roti and Rota. Pepe-uri and Pepe-au, and Koro-akaata—these were the men (?) who propped up the heavens. They arrived from all directions to where the body was buried, and they saw it was true, Iro had been killed. They dug up the body and saw that it was much damaged (mutilated), the flesh was coming from the bones, the bones were disturbed and not in their proper places. They gathered the bones and put them together, each in its proper place, and the gods gave life again to the body and Iro became alive again; and he who had been dead said, "It is beautiful to sleep, it is beautiful to sleep." The gods said one to another, "Ha! he has come to life again, let us call him and see." So they called out, "O Iro, O! What manner of sleep was yours?" Iro heard and answered, "It was the sleep of death, Oh my ancestors! but you have given me life again."

The gods said to Iro, "Stand up," and he stood up; they then said, "Are you perfectly well?" He replied, "Yes." They then said to Iro, "Now go home, we are going our way."

Iro went home, and when his mother saw him she said, "What have you been doing that you have been so long, your brothers have gone long ago. What has kept you so long?" Iro said, "The reason of my being so long is, I have been flying kites, they came away, and I stayed behind." He would not tell his mother what his brothers had done to him. Iro and his mother remained quietly at home for some time.

(To be continued.)

THE NGATI-TUHARETOA OCCUPATION OF TAUPO-NUI-A-TIA.

BY THE REV. HOETA 'TE HATA OF WAITAHANUI.
TRANSLATED BY THE REV. H. J. FLETCHER, 'TAUPO.

(Continued from page 116.)

NGATI-APA.

NGATI-APA were living in a *pa* named Rangi-te-taea on the edge of Roto-a-Ira. [The *pa* was on the southern slope of Pihanga Mountain where it touches the lake.] The chiefs of Ngati-Apa were Maheuheu, Miromiro, Matangi-tuarua and Umu-ariki. Umu-ariki was a son of Paretuiri and Matangi-kaiawha who was killed at Kakatarae. Umu-ariki married Kohupounamu, a Ngati-Apa woman, a sister of Miromiro. Their son was Matangi No. 2. Umu-ariki's second wife was Hine-mihi No. 2, a daughter of Waikari and sister of Papua, Rakei-wairua and Te Iwi-kinakia. For some reason [not mentioned] Matangi struck and nearly killed Hine-mihi. The story got abroad, and Waikari and his near relations heard that Hine-mihi had been illtreated by Matangi and nearly killed. [For this] Ngati-Tuharetoa rose and went to besiege the Ngati-Apa *pa* Rangi-te-taea, where a number of Ngati-Apa chiefs were assembled. On the arrival of Ngati-Tuharetoa they expected to take the *pa* by assault, but were not able. So they closely invested it for three nights, when the defenders began to suffer for want of food. Tutetawha and his brother Te Rapuhoro were on a point above the lake and one said to the other, "Let us go into the *pa* which is besieged by Ngati-Tuharetoa and bespeak some of the men for ourselves." Te Rapuhoro said it was a good idea. They went away and adorned themselves with *kokowai* from head to feet. When they had finished rubbing the red ochre over each other they turned about and examined the effect of their work and thought it was very good. The reason of their action was that they might "*Makama*" some of Ngati-Apa by touching them with *kokowai*. See note on "*Makama*."

After they had smeared each other with *kokowai* their wives said to them, "O Sirs, your *kokowai* has an evil smell it is an omen of misfortune." But the men said, "No; it is a sign of good luck." The men paddled straight across in a canoe, for although the *pa* was closely beset on the landward side it was open to approach from the water.

Tutetawha and his companions reached a point below the *pa*, and then climbed up to the top where they were seen by Ngati-Apa. Tutetawha and his brother Te Rapuhoro entered the place where the people were seated. They stood up for the *hongi* and exchanged greetings with Ngati-Apa. In the *hongi* as their noses touched they transferred a portion of *kokowai* to the men and women. At the conclusion of this ceremony they sat down. Then Miromiro and Umuariki arose and killed Tutetawha and Te Rapuhoro, cut off their heads and threw them into the common latrine. Ngati-Tuharetoa were not aware [for some time] that Tutetawha and his brother had been killed.

After this Ngati-Apa considered there was no hope for them if they remained in the *pa*. After discussion they all agreed to leave the *pa* by night and flee to some other place. They arranged their flight by canoes across the lake, for the canoes were afloat below the *pa*, the lake side being left unguarded by Tuharetoa.

On the night they left the *pa* they made a number of fires, and made them burn brightly so as to make Ngati-Tuharetoa think that Ngati-Apa were still in their *pa* when they really were some distance on their way. One old woman was left behind, but when day broke the rest were away.

Ngati-Tuharetoa went up to the *pa* to see what was being done, but when they arrived, there was only the old woman left in the *pa*. She told them about the deaths of Tutetawha and Te Rapuhoro and how their heads had been thrown into the latrine. The heads were at once taken up from the place where they had been thrown. The old woman was then questioned as to the direction the Ngati-Apa had taken. She said that "Taka-puna-nuka, Miromiro, Maheuheu and Umu-ariki had fled towards Tarawera [on the Napier-Taupo road] and others towards Rangitikei." She was then asked, "In what direction did Matangi go?" The old woman replied, "Matangi went towards Moerangi." [Moerangi is to the westwards of Roto-a-Ira round the base of Kakaramea mountain.] Ngati-Tuharetoa went in pursuit of Matangi for he was the cause of all the trouble. When they started in pursuit of Matangi, Hine-mihi said to her brothers Papua, Rakei and Te Iwikinakia, "O Sons, if you catch Matangi, save your nephew Te Rehu." Te Rehu was quite young in those days. Matangi and his people were overtaken at Moerangi and killed. Te Rehu was taken by his uncle Te Iwikinakia and was carefully guarded.

The boy lived with Te Iwikinakia until he grew up, and then he heard that Te Iwikinakia was his uncle and that his father, Matangi,

had been killed. He brooded over his father's death, maturing his plans until he thought the time was ripe to avenge his father. At this time he was living with Te Iwikinakia at Tauranga-Taupo. Te Rehu went away to inland Patea to raise a war-party for the purpose of avenging the death of his father Matangi. Ngati-Whiti, under the leadership of Tumakau-rangi, joined him, and the *tau* started for Tauranga-Taupo. On arrival there they found Te Iwikinakia at his *pa*. He was killed, and roasted and eaten with the *kumara* found in his own *kumara* pits. Te Rehu thought his father was fully avenged. Te Rehu went back with the war-party to Patea, and lived there with them at their *pa* Kirimara at Moawhango.

This *pa* had cliffs on all sides with only a narrow causeway leading to it. The chief of the *pa* was Tumakau-rangi. It was not long after the death of Te Iwikinakia that a party of Ngati-Tuharetoa started out to avenge him. They arrived at Kirimara, where Tumakau-rangi and Te Rehu were and at once laid siege to it. The *pa* was taken by Ngati-Tuharetoa, and some of the defenders tried to escape by way of the river but they were drowned.* Te Rehu and Tumakau-rangi were amongst the drowned. All these people had very little knowledge of the art of swimming, and because the river flowed between steep cliffs there were no landing places. The death of Te Iwikinakia was avenged. This ended the fighting between Ngati-Whiti and Ngati-Tuharetoa. All the fighting after this between Whiti and Tuharetoa has been in the Native Land Court.

[Note to the word *makama*. The word is used in various ways, but in the text it is a form of *tapā*, or curse. Tutetawha and Te Rapuhoro had covered themselves with *kokowai*, the sacred colour. As they lightly touched noses in the *hongi* ceremony a portion of *kokowai* would be transferred to the nose of each one touched. They would be branded with the colour from the noses of Tutetawha and Te Rapuhoro. If the scheme had worked all right the men and women so touched would have been slaves to Tutetawha and Te Rapuhoro.]

In all the fighting mentioned hitherto the weapons used were Maori weapons, such as the *taiaha*, *hoeroa*, *paiaka*, *huata*, *tokotoko*, *pouwhenua*, *patu-paraoa* and *meremere*. The gun had not arrived.

[A Ngati-Apa version of the above incidents is to be found in "Transactions of the New Zealand Institute," Vol. XLII., page 38, by Mr. T. W. Downes.]

RUA-WEHEA.

[There are several versions of the story of Rua-wehea in print. The first published, as far as I am aware, is in the "Transactions of the New Zealand Institute," Vol. XV., page 442, by Mr. Samuel Locke. The story given below differs in small details from Mr. Locke's.

* See "Journal of the Polynesian Society," Vol. XXI., page 86.

and it contains items not given by him. The version below says that it was through the advise of a Ngati-Raukawa chief, Pou-tu-te-rangi, that the murder was undertaken, and that he supplied the whalebone *mere* for the purpose. The name of the chief who struck the blow was Atua-rere-tahi.

Another account is to be found in "Journal Polynesian Society," Vol. XVIII., page 214, in Mr. S. Percy Smith's translation of "The Story of Kataore," where the story is given with a difference of detail and very much condensed in form.]

Rua-wehea was the elder brother of Taringa, a son of Rakei-hopukia, who was a son of Tuharetoa-i-te-Aupouri. That is, he was a grandson of Tuharetoa. He was a chief of renown, whose name was known among all his brethren far and near. [All Tuharetoa.] His words had *māna* (or influence). He was a most arrogant man to strangers living among Tuharetoa. He was the principal man in Taupo. He lived at Pukawa, Tokaanu and other places round the lake as far as Tauranga-Taupo.

At that time there came another tribe to live at Taupo, who were known as Ngati-Tama, descendants of Tua-matua. [A Hawaikian ancestor, grandfather of Tama-te-kapua.]

This tribe settled on the other side of the lake at Waihaha. [A fine fertile valley on the western shore of lake Taupo.] The chiefs of the tribe were Rongohaua, Rongohape, Te Atua-rere-tahi, and their sister Roro-i-hape. These men and their sister were of very high rank. Roro-i-hape was a much courted woman, but was unmarried. The people dwelt at Waihaha and set about building *pas* for themselves.

They built two, one they named Purukete, and the other Hikurangi. Roro-i-hape lived at Hikurangi.

Word came to Rua-wehea that a portion of Taupo was settled by a strange tribe, who were not under his *māna* nor under that of Rongomai-huia. Rongomai-huia was the name of this tribe before they were called Tuharetoa. Rua-wehea thought that before long his *māna* and his people Rongomai-huia might be taken by those chiefs. After due thought Rua-wehea made up his mind to go and try if he could draw those people and their chieftainship under his influence. For his was the greatest *māna* and chieftainship in Taupo.

He considered that this was the very best thing he could do. He went aboard his canoe and paddled onwards until he had passed the headland of Karangahape and Wai-haha opened up in front of him. Then he picked up his trumpet and put it to his lips and began to play. This is what he played: "*To roro, to roro, na e! Takaia mai he kai.*" At the second blast of the trumpet of Rua-wehea, Ngati-Tama knew that Rua-wehea was coming. Fear and trembling came upon Rongohaua, Rongohape and Atua-rere-tahi, for they had heard that Rua-wehea was a vicious man, arrogant and overbearing in his manner,

and a man of authority in his voice among his own people, Rongomai-huia.

Before he reached the shore the preparation of food was started, so great was their fear of Rua-wehea. By the time he landed the food was cooked, *kumara* with *huahua*, *inanga* and *kokopu*. As soon as he entered the house they hastened the serving of the food. When Rua-wehea had finished eating he commenced speaking to Rongohaua, Rongohape and Te Atua-rere-tahi about his rights. When he had finished speaking to them they replied to Rua-wehea, "You have come here and we have seen your body, we have heard your agreeable words and all your reasons. So we and all this tribe place ourselves under your *māna* and chieftainship."

Next morning Rua-wehea returned to his own dwelling place, knowing that those people were under him as his men and his workers.

From the time that Ngati-Tama became his workmen, Rua-wehea frequently made his way there. As soon as the canoe passed Karangahape he sounded his trumpet, and this was what he played, *To roro, to roro, na, e! Takaia mai he kai maku, kia tere*. (Your brains, your brains, prepare food for me quickly.) Every time he went, Rua-wehea did the same thing; he went with a curse to Ngati-Tama. He had been doing this for a year (more or less) when that tribe began to think that this work of cursing by their overlord, Rua-wehea, had gone on long enough. At this time Atua-rere-tahi went to Maraeroa [a *pa* about ten miles east of Mangapēhi on the Main Trunk Line.] Pou-tu-te-Rangi a chief of Ngati-Raukawa of the Waikato was there. He asked Atua-rere-tahi about the appearance and manner of their overlord when he visited them. Atua-rere-tahi said, "He is a bad man, and this is the evil thing: While he is still out on the sea paddling towards us, he curses as he comes." Pou-tu said, "What kind of a curse is it?" Te Atua-rere-tahi said, "' *To roro, to roro ma, e! Taka mai he kai maku, kia tere kia tere.*' This is the curse he utters as he comes, and for this reason we hate that man." Pou-tu then said to Te Atua-rere-tahi, "When you return if your overlord comes by himself to visit you, kill him." And Pou-tu gave him a whalebone *mere* called 'Paroparo-houmea,' with which to kill Rua-wehea. Atua-rere-tahi took the weapon in his hand.

When he returned to his friends, Rongohaua and Rongohape, the latter said to him, "Tell us all about your journey." Te Atua-rere-tahi said, "Yes! What I have to say to you is of the greatest importance. Pou-tu spoke to me and asked me about our overlord Rua-wehea and his behaviour to us. I said he was a bad man, for while he was away out on the sea he used to command us to prepare food for him. And his command was always in the form of a curse." Pou-tu said, "What was the curse?" I replied the curse was ' *To roro, to roro ma, e! Taka mai he kai maku, kia tere, kia tere.*' Pou-tu

then said, "As soon as you arrive kill him." Atua-rere-tahi continued his account and showed the weapon which Pou-tu had given him for the purpose of killing Rua-wehea. Rongohaua and Rongohape agreed that Rua-wehea should be slain. When their decision was made known to the tribe they all agreed that he must be killed. They also arranged that Atua-rere-tahi should be the one to kill Rua-wehea.

They had scarcely made these arrangements when Rua-wehea's trumpet sounded from the direction of Karangahape. As soon as the trumpet was heard commands were issued to kindle some fires. These fires were not for the purpose of cooking food, but were just ordinary fires lit in order to deceive Rua-wehea into thinking the people were preparing him some food. The *pas* were hidden in the smoke of these fires as the canoe approached the landing. Just as the canoe of Rua-wehea made the land, Te Atua-rere-tahi and his companions entered the *whare*. He stood by the window of the *whare* [in Maori houses of the olden type there was one door, rarely more than four feet high, and one window frame with a sliding shutter, in the same end of the house. Atua-rere-tahi would stand with his back to the window and his right hand ready to strike anyone entering the door] with the weapon 'Paroparohoumea' in his hand. Rongohape and Rongohaua were in the middle of the *whare* sitting down watching for the coming of Rua-wehea into the *pa*. Directly the canoe reached the shore, he climbed up and entered the *pa* and went straight on to the house where the plotters were waiting inside. He approached the doorway, and bending his head he entered. A shout from Rongohape to Te Atua-rere-tahi, "*Tangata i te Rongomai-whiti e! Ita!*" [This proverb was used merely as a signal as to the exact moment when to strike, and seems to have been intentionally obscure, so that the words themselves would convey no meaning to Rua-wehea. As explained to me, the translation agrees with Mr. S. Locke's in the account mentioned above. "Man with Rongomai-whiti e! Strike!" One authority gives Rongomai-whiti as the name of a dogskin cloak.] Down swung the weapon. One blow of the *mere* in the head of Te Atua-rere-tahi and Rua-wehea was killed outright. His body was taken and suspended, by means of a rope round his neck, under the waterfall at Hingarae. The river that flows over the cliff, between Waihaha and Waihora at the headland called Hingarae, forms a waterfall. It was there Rua-wehea was hidden by Ngati-Tama-ihutoroa. From the proverb given above comes the name Rangi-ita. Te Rangi-Ita in those days was only a boy, and at the time of Rua-wehea's death his name was Te Puke-i-ahua. But from that time he was called Te Rangi-Ita, from the last word in Rongohape's proverb. [Ita means to strike with intent to kill. To strike passionately in revenge.] Hence the name, Ngati-Rangi-Ita, for one of the Taupo tribes.

After Rua-wehea's death some time elapsed, ten days perhaps, before his people, of Rongomai-huia, sought the reason of his absence. On other occasions he had been away for two or three nights and then returned. But many days had now elapsed. Some of them said, "Let some men go and ask Ngati-Tama if Rua-wehea has returned or if he is still there." The men went there and asked of Rongohape and his people, "Where is Rua-wehea?" The reply was, "He has gone. He went long ago. Has he not arrived at his home?"

Rongo-hape said, "Perhaps he has been overturned in the water and has perished." The men returned and said, "He is not there." They said to us, "He left long ago." We said he had not returned to his home. Then they said, "Perhaps he is dead, he has been overturned in the water." The people turned at once to their canoes and set out to seek for Rua-wehea. Some of them went to the northern end of the lake to examine the sandy beaches, but found no trace of the man or his canoe. Some of them examined the other side. When they came to Hingarae, he was seen suspended in the waterfall. And when the body had been examined, it was seen that he had been killed [by a blow]. It was understood that he had been murdered by the Ngati-Tama people of Waihaha.

The body was taken to his home at Pukawa near the southern end of the lake. After the body had been conveyed there, the people of Rangomai-huia assembled there to discuss means of avenging the death of Rua-wehea and how to destroy Ngati-Tama. All the men who assembled from around the lake agreed that Ngati-Tama must be destroyed, and also the people of Pou-tu-te-rangi, who lived with them. As soon as the people of Rongomai-huia agreed to go and fight with Ngati-Tama they at once prepared for war. [The next few sentences in the original are not intelligible without a great amount of explanation. So we give the original, with an account of what took place from "Notes on the Art of War," by Mr. Elsdon Best, "Journal of the Polynesian Society," Vol. XII., page 75 (condensed). The following is the original:—

"*Katahi ano ka tutu ngarahu, ka takoto nga matua, ka werohia ka rere he matua, ka takoto, ka tikina tetahi, ka rere mai tera ka takoto, katahi ka huia nga matua nei, ka huere i te kawau maro. Koia ano te tu a nga matua nei. Winiwini ana te kiri o te tangata, peruperu ana.*" Mr. Best says: "The War Dance. It was performed by a war-party the day before leaving their homes, in order to observe the omens, and ascertain as to whether success or defeat lay before the party. When performing the war dance, the performers were naked, with the exception of a girdle, probably a belt with a small *maro* or waistcloth in front." [In this (the Taupo) case the warriors were all together, and they separated into two parties for the purposes of the war-dance.] The *tangata whenua* (or people of the place) form in close column. All are

kneeling down on the left knee, and have a weapon grasped in both hands. Such a column is termed a *matua* :—

“The warriors of the *ope* are slowly advancing in column in perfect silence. The most famed fighting men are in front. From the silent, kneeling column of the *tangata whenua*, there appears the first *wero* or challenger. He is a man selected for his fine appearance. He carries the challenging spear, usually a rough, light spear of *manuka* wood. Stripped to the girdle, he advances towards the oncoming *ope*. While yet some distance from them he casts his challenging spear towards them and retires to his *matua*. The *ope* takes no heed of the challenge, but marches steadily forward. A second *wero* does likewise with the same result.

“Forth from the ranks of the *tangata whenua* the third and final challenger advances, spear in right hand, weapon in left. He has been selected as being the swiftest runner of the party. As he advances, every muscle of his body is strained until they quiver, his step is light and quick. When within thirty yards, more or less, of the advancing *ope*, he gives a final exhibition of agility, lung power and defiance. The *ope* appears to take no notice. Then with a swift cast the challenger throws his spear at the oncoming *ope*, and, turning to his right, darts back at his top speed to the *tangata whenua*. The *rakau mutu*, or final spear, has been cast. The *ope* takes up the challenge.

“The spear has scarcely grounded before the pursuer bounds forth from the flank of the *ope*, and dashes forward in pursuit of the challenger. He also is a picked man, and will strain every nerve to overtake the challenger. Should he succeed in doing so, he either strikes him down with his weapon, or else will thrust his weapon between the legs of the fleeing challenger and thus throw him.

“On his return, the challenger enters his *matua* or column on the flank, not in front, and the pursuer will kneel down just opposite where the challenger entered the column.

“Meanwhile the *ope* is coming forward at the run, weapons held in the right hand, advancing with short, quick strides, at the same time giving tongue to a quick, jerky cry, as expressed by the repetition of a single sound *ti-ti-ti-ti*.

“The *ope* advances in close column in this manner, until the head reaches the kneeling pursuer, where they stop.

“Meanwhile the fugleman of the *tangata whenua* springs to his feet, and with a wild cry, “*Whiti, whiti . . E*,” he calls upon his warriors to rise. Then the mass of naked bronze-hued fighting men spring up as one man, giving a long piercing, quivering, eldritch cry as they rise. The *tangata whenua* then run forward in the same manner as the *ope* advances. The two columns pass each other in parallel lines with the same stamping tread, giving vent to the same

weird cries. Their eyes stare wildly, their muscles are quivering, their actions and appearance denote excitement and defiance.

"On reaching the place where the final spear was thrown the *tangata whenua* turn to the right about and return in the same manner. The *ope* do the same, the two columns passing each other in the same parallel manner, quivering with excitement, and half suppressed energy of voice and muscle.

"On reaching their original stations, each party faces about, and every man kneels down on the left knee, his right foot on the ground, his weapon brought to his right front, grasped in the right hand, left hand resting lightly upon it. Each man looks downward, and is quite silent. The two columns are facing each other. Not a sound is heard. The fugleman of the *tangata whenua* again springs to his feet, and gives the *whiti* cry, '*Whiti, Whiti . . E.*'

"As one man, and with the same wild cry, the warriors rise for the war-dance. Each man grasps his weapon with the right hand. Then commences the *peruperu*. The weapons are brandished in the air in tune with the war song. The warriors are transformed for the time into the most demoniac looking beings it is possible to imagine. Every nerve and sinew is strained, the eyes roll wildly, or seem to stand forth from the head, tongues loll out to an incredible extent, weapons are brandished wildly, but uniformly, and in perfect time the apparently frenzied warriors stamp with their bare feet on the ground until the earth trembles. They jump from the earth and descend with both feet flat on the ground, also in perfect time, but high above all else may be heard the thundering roar of the *peruperu*. Given five hundred natives performing the war-dance, and long miles away, the hoarse chorus of the *peruperu* will be heard like the boom of the ocean surf on a distant coast." Such is Mr. Best's excellent account of the war-dance. To resume our narrative :—

At the conclusion of the *peruperu*, Taringa arose to address the warriors about the coming fight. When he had finished, Rakei-poho did likewise, and at the close the canoes were rushed into the water. The party paddled on and landed at the Kuratau* to wait for evening, for they would paddle on in the night.

Waikari remained in his canoe, afloat at the anchorage when they reached the Kuratau, while the others went ashore and had some food. As the *tau* were eating, Tu-mata-ngaua noticed Waikari sitting in his canoe, but he was not eating. Tu-mata-ngaua thought that he had no food, so he arose and took a *pepe aruhe* [a cake of prepared fernroot about the size of a ship biscuit], and gave it to Waikari. He stretched out his hand and took the fernroot given to him, but instead of eating it, he placed it in his belt.

* The Kuratau is a river which enters the lake about three miles from Pukawa.

After the sun had set, and the stars began to appear, they prepared to paddle onward, and when the sky was covered with stars they were abreast of Whakauenuku.

They went on slowly and quietly past Karangahape and crept stealthily across towards Whanganui until hidden under the shade of the cliffs. Then they crossed over to Waihaha to the south of the river. Just as the first faint glimmer of dawn appeared they were hidden in the river near the *pa* of Rongohaua and Rongohape. The *pa* of Roro-i-hape was a little further on.

The canoes anchored below the *pa*, and the party waited for a little more light—until the knees of men could be seen. The day had scarcely dawned when the *pas* were assaulted. The houses were full of people, and the *taua* rejoiced in the slaughter of Ngati-Tama and some of the tribe of Pou-tu-te-rangi. Most of the people were slain and the two *pas* taken. Rongohaua and Te Atuarere-tahi were killed, and the maiden, Roro-i-hape captured. Rongohape fled to the river and came towards one of the canoes. Te Rangi-ita, who was quite a lad, was on one of the canoes with some of his companions when he saw Rongohape appear above the water. With a downward blow he struck and killed Rongohape, and with the assistance of the other boys the body was dragged on board of the canoe.

While this was going on, the *taua* were searching for Rongohape without success. Rangi-ita then climbed up to the *pa*, and on his arrival found the others still searching for Rongohape. He said, "There is a man on the canoe whom I knocked under the water. His legs are bent." When he was examined they knew him to be Rongohape.

So Purukete was taken, Ngati-Tama and their chiefs destroyed, and also some of the tribe of Pou-tu-te-rangi.

The maiden, Roro-i-hape was taken prisoner by Waikari. When Tu-mata-ngaua saw her, he asked Waikari for her, and the latter agreed to exchange her for a greenstone *mere* which belonged to the former. There was no woman, from the sole of her feet to the top of her head, like her for beauty. She was without blemish.

The death of Rua-wehea was avenged, and Rongomai-huia (or Ngati-Tuharetoa) had a breathing space from fighting; but after a time the fightings arose with other tribes, of which we will speak later.

WAIKARI.

This man was a great grandson of Tuharetoa. He lived at Tauranga [Tauranga-Taupo on the Taupo-Tokaanu road, east side Taupo Lake], when a war-party, led by Te Ata-inu-tai came to avenge the deaths of Pou-tu-te-rangi and his people. They had been destroyed by the Rongomai-huia people with some of Ngati-Tama [at Waihaha, a few years before.] At the time Ata-inu-tai came with his party, Rangi-ita was a grown man, proficient in all the arts of war. He and his younger brethren had built a *pa* for themselves and named it Whakaangiangi. [The site is near Tauranga-Taupo.] The chiefs of the *pa* were Te Rangi-ita, Parapara-a-hika, Tuara-kino and others of Rongomai-huia. Ata-inu-tai and his party reached Taupo [at the northern end] and travelled southwards. As they went they met Tuharetoa, son of Turiroa, and his wife Hine-te-ao. Hine-te-ao was captured, but Tuharetoa escaped and reached Tauranga in safety, Papia was caught and killed, and Waikari was chased by Motu-iti and killed, and his head taken by the war-party. Then the party went on to the *pa* of Rongomai-huia at Whakaangiangi where they were seen by the men of that place. At once the cry was raised, "O Rongomai-huia! The war-party! The war-party!" The warriors heard the cry and rushed to the gates of the *pa* to guard them. The *taua* came close to the *pa*, and Rangi-ita went outside and was noticed at once by Ata-inu-tai. The latter's weapon was a *taiaha*, Rangi-ita's a *huata*. Te Ata struck a blow at Rangi-ita with his *taiaha*, which was warded off. Rangi-ita attacked with his *huata* and pierced both buttocks of Te Ata. He fell to the ground roaring with the pain and called to his people to end the fight, while Rangi-ita went inside the *pa*. Te Ata's people came and carried him a little way from the *pa*, still bemoaning the sharpness of the pain. When he had recovered a little he told his people to enquire of the men of the *pa* who it was that had speared him. One of the warriors of the *pa* went outside and said, "I speared you!" Te Ata replied, "No! You are not the man." They asked again. Another man of the *pa* said, "It was I!" And Te Ata said, "No! You are not the man." This went on until nearly all the warriors of the *pa* had claimed to be the man who had speared him. And each in turn had been denied. At last, Te Rangi-ita called out, "It was I that speared you!" As soon as Te Ata saw him he knew that Te Rangi-ita was the right man for he had the special marking of a chief when going to fight. Te Ata waved his hand and said, "Yes! That is the man who speared me." Te Ata gave his daughter Waitapu to Te Rangi-ita for a wife, to be a pledge of peace between them, and returned to his own people, Ngati-Raukawa, at Maunga-tautari, near the present town of Cambridge.

Te Rangi-ita took to wife Waitapu, and their first child was a girl, who was named Parekawa. The second was a girl, and she was named Te Urukaihina. The third was a girl, and she was named Te Piungatai. The fourth was also a girl, and she was named Tore-iti. When Te-Rangi-ita saw that his children were all girls he left his wife Waitapu. And when Waitapu saw that she was forsaken she gave utterance to a proverb—“*He ahakoa, kai te tuhera tonu te awa i Nukuhau,*” [A literal translation of the words of this proverb gives no idea of what was meant. Nukuhau is the name of the block of land on the western side of the Waikato river, just where the river leaves Taupo Moana.*]

The story turns back to the girls, Parekawa, and her sisters. When the priest saw that all the children were girls he performed a ceremony, which had for its object the overthrow of the female line and the setting up of the male line. It was some time after this ceremony that Te Rangi-ita left his wife, Waitapu. He did not know that she had conceived again. Waitapu returned to her old home at Maunga-tau-tari, where Te Ata-inu-tai was living. Before very long the tribe knew that she had conceived, so they said to her, “If your child is a boy you must kill it”—so that he would not become an enemy of theirs.

When the child was born it was seen to be a boy. As soon as the people heard of it, Te Ata-inu-tai went to ask Waitapu what the child was. She showed the child to her father and said that it was a girl, at the same time cleverly hiding its front (*tona tarewarewa*.) For he had said, that if it was a boy it must be killed, lest he be left as an enemy to their children. Some time afterwards it was seen that this warning was right, for when Tamamutu [the name of the boy] grew up he turned against Ngati-Raukawa.

We turn back to the return of Te Ata-inu-tai and his war-party. When they returned home they brought with them the head of Waikari. It was taken by Te Ata to his dwelling place and impaled upon a stake of an eel weir and left there. For some time after the deaths of Waikari and Hine-te-ao, by the party of Te Ata-inu-tai, no attempt was made to avenge them. Then some of Ngati-Kurapoto began to think they should avenge the death of Hine-te-ao. A war-party of Ngati-Kurapoto came from Mohaka under their leader Kūha and stopped [for a time] at Tauranga-Taupo. [They would cross the watershed between the head waters of the Mohaka and Tauranga-Taupo rivers, and follow the latter stream to the lake.] Ngati-Tuharetoa heard that Kūha and his party had arrived at Tauranga, and they advised the party to go on to Roto-a-Ira and [from thence] on by the

* The proverb means that it was still possible for Waitapu to bear male children.

Tuhua track. Kūha agreed [to the suggestion], and was welcomed at Roto-a-Ira and supplied with food by [those of] Ngati-Tuharetoa living there. There were two deaths to avenge, Waikari and Hine-te-ao. Kūha and his party joined with Ngati-Tuharetoa and they went by way of Tuhua, Hurakia and Waihaha, until they crossed the Manga-kino. [This track is a portion of an old Maori track from Waimarino northwards. It passed to the west of Roto-a-Ira and Taupo, and kept to the left bank of the Waikato to a point near Te Awamutu, the present town on the North Island main-trunk line. The Manga-kino is a tributary of the Waikato.] Here they came upon Te Ata-inu-tai and killed him, and caught his grandchild, Parekawa, who was with him.

Kūha took his head, just as he had taken Waikari's, and placed it upon his eel weir; so did Kūha take Te Ata's head and carry it to Maunga-wharau and hang it upon a tree to mark a *kakapo* preserve. [*Kakapo*, the large, ground parrot, now extinct in the North Island.] This is the origin of the name, "Te Iringa o te Upoko o Te Ata." This mountain is in Kaimanawa [Block] No. 1. [Near Runanga on the Napier-Taupo road.]

We return to explain the reason of Te Ata's coming. Manga-kino, where he was captured was out of Ngati-Rau-kawa bounds. He was coming to pay a visit to his daughter Waitapu and her husband Te Rangi-ita at their dwelling place Maraekohai. [Maraekohai is a romantic spot on the western side of Kawakawa, Lake Taupo.]

Te Ata was unfortunate; he thought that peace had been made and children born to Te Rangi-ita and Waitapu, and for that reason he was travelling unwarily. There was only himself and his grandchild Parekawa. Some say that Parekawa was quite small at that time, and was carried on Te Ata's back when they were taken by Kūha. Others say that she was old enough to walk, for there were three others born after her and she would be too old to carry on the back. However, they were coming on their journey when this misfortune came upon her and her grandfather as they travelled.

When Ngati-Raukawa heard of the death of Te Ata they did not bestir themselves for they considered Waitapu and her children living at Taupo, and also the peace that had been made between Te Ata, Te Rangi-ita and the tribe of Rongo-mai-huia. Therefore no notice was taken [at the time] by Ngati-Raukawa of the death of Te Ata. But [the avenging of] this death was reserved for some future occasion. In the opinion of Kūha, Ngati-Kurapoto and Tuharetoa, Te Ata's death would not be avenged, but they were sadly mistaken as we shall see hereafter.

(To be continued.)



HAERE-HUKA RAPIDS, WAIKATO RIVER.

ORIGIN OF THE FAMILY NAME HAERE-HUKA OF ROTORUA, NEW ZEALAND.

MANY travellers through the North Island of New Zealand will remember where the old coach road from Roturoa to Taupo Lake crosses the Waikato river at Te Ati-a-muri. Here a bridge has been thrown across the gorge, down which the usually placid Waikato foams and swirls between its rocky banks, with a width of not more than fifteen yards, while the general width of the river above is some eighty to one hundred yards. Immediately to the west of the bridge is that remarkable rock named Pohatu-roa (or the tall rock), which, rising from the river flat with precipitous sides, attains an approximate height above its base of five hundred feet. Connected with this rock is a fantastic story dealing with a siege in olden times, and telling of the straits the garrison of the *pa* on top were reduced to through thirst, and the means by which they escaped their doom. But that has nothing to do with this story.

Four miles above Te Ati-a-muri, the Waikato falls over a ridge of rocks forming a pretty cataract, named Aniwaniwa, and then three to four miles further up is a long rapid called Haere-huka (the moving foam), from which the Rotorua family takes its name under circumstances as related below. The accompanying picture (a photo from Bloomfield's oil-painting) shows the character of the Waikato at this point, and just in line with the little wooded island will be seen a rock where the smooth water above begins to descend as a rapid. That rock is Haere-huka. As the water rushes down, it occasionally covers the rock and hides it; then it appears again, uncovered by the water, an emblem of unconquerable spirit, which may for a time be depressed by misfortune, but finally rises superior to it. We shall see that the story hinges on this feature, which the Maoris in their poetical imagination liken to human vicissitudes.

For some of the incidents of the following story I am indebted to my Maori friends; for the song and other particulars to Captain Gilbert Mair.

In the early years of the nineteenth century, long before European influence had reached the centre of the North Island, the Ngati-Waikauē branch of the great Arawa tribe lived in their ancestral homes on the shores of Lake Rotorua, their headquarters being at

Ohine-mutu, now a suburb of the town of Rotorua, but alas! sadly decayed and deteriorated from the picturesque old *pa* existing at the period of this story. Among the young chiefs of the Ngati-tunohopu *hapu* (or sub-tribe) of Ngati-Whakauē, was one named Taua, who had a very handsome wife. In those days visits from adjacent tribes with whom peace reigned were common, and they were made the occasion of great festivities and friendly intercourse. It was a point of honour with the hosts to treat their guests with the most lavish hospitality, and all kinds of entertainments such as known to the Maori of that age were set on foot, among them the *haka* or posture-dance, in which all the women joined and endeavoured to excel their companions in the grace and flexibility of their movements. The most admired of the dancers was the wife of Taua, who exceeded all others in those movements of the hands and bodies (often lascivious) that appealed to the Maori idea of beauty and elegance.

On the occasion we are treating of, the guests were some of the Ngati-Tuwhare-toa tribe of Lake Taupo, ancestrally connected with the Rotorua tribes. Among these people was a chief named Te Haraheke, who was immensely stricken with the performances of Taua's wife, and he made up his mind that she should be his. He consequently made love to the lady, and in the end persuaded her to elope with him, his tribe, nothing loth, giving their assistance. It appears that the departure of the lady from her home was not noticed for some time, in fact, not until it was too late to follow the pair, who by that time had reached their home near Taupo Lake.

Taua was in a dreadful state of mind at the loss of his beautiful wife, together with the insult inflicted on him by her abduction. He determined on revenge; and by all the arts he was capable of attempted to rouse his tribe to join him in a war-party to avenge his wrongs. But the people for a long time refused to help him, principally through fear of the great Taupo chief Te Heuheu. This man at that time was one of the most powerful chiefs in New Zealand. He lived at the extreme south end of Lake Taupo, his *pa* being situated at the head of the bay between the present township of Toka-anu and the pretty Maori village of Waihi. It was here, in 1846, that he and a large number of his people were overwhelmed by a land-slip, caused by the numerous hot-springs situated on the ridge about half a mile behind the village, which came down in the form of mud and totally destroyed the village and most of its inhabitants. Taua's tribesmen were also adverse from attacking the Taupo people on account of their close relationship, for they all descended from common ancestors who crossed the Pacific in "Te Arawa" canoe and settled in New Zealand in the middle of the fourteenth century.

No disaster ever befel the Maori people without its becoming the occasion of a poetical lament, many of which [in the original] are very

fine. In accordance with the general custom, the bereaved husband, failing to enlist his tribe's sympathies by ordinary methods, fell back on poetry to bewail his loss, and composed the following lament for his wife, combining in it an appeal to the tribe to help him:—

Whakarongo mai ra, E Tu-tanekai! ¹
 E Ariari-te-rangi, ² ki taku rongo aitu,
 I huia-ruatia, ko te Pou o te whare
 Ko aku mauri tonu, noa rawa kai muri,
 Kati koia E Teke, ³ ko te tawai mai ra;
 Tukua taku tinana hai titiro noa atu
 I te taumata i Te Hemo ⁴
 I Piapia ⁵ ra, ka eke koe i Te Tauhu-nui, ⁶
 Kai Tauhara ⁷ e titiro ana ki te Whakaipu ⁸ ra
 Ki Rangatira ⁹ ra, kai a Tamamutu, ¹⁰
 Ki Waihi ¹¹ ra, hai a Toke, ¹² hai a Tahau ¹³
 Kore rawa e aro mai; ki Tongariro ¹⁴
 Ko Te Heuheu, ¹⁶ ki a Te Rohu ¹⁷ ki Wai-marino, ¹⁵
 Ko Te Harakeke ¹⁸ tu-repo, taku warawara;
 Tangohia atu ra ko te tua-awatea,
 Ko te to-whare, raru rawa au i—i—e.

FREE TRANSLATION.

Listen to my wrongs, O Tu-tanekai! ¹
 O Ariari-ti-rangi ²—to my tale of woe,
 A double misfortune; the Pillar of my home,
 My very heart, both gone; disgrace alone remains.
 Cease, O Teke! ³ thy restraining hand,
 Let me forth to gaze upon the way she went,
 From the heights near Te Hemo, ⁴ from Piapia. ⁵
 For thou hast ascended by way of Te Tauhu-nui, ⁶
 Or, in spirit let me gaze from Tauhara ⁷ Mount
 To Te Whakaipu, ⁸ to Rangatira, ⁹—home of Tamamutu, ¹⁰
 To Waihi ¹¹ beyond, where Toke ¹² and Tahau ¹³ dwell,
 Or on Tongariro ¹⁴ Mountain and Wai-marino ¹⁵ Plain,
 Where live Te Heuheu ¹⁶ and Te Rohu. ¹⁷
 Alas! they will not turn to me, nor listen to my woe,
 (Nor avenge my wrongs) on Te Harakeke, ¹⁸
 Foul swamp-plant, object of my hate,
 Who at even-tide abducted
 The guardian of my home, leaving me in despair.

Notes (partly supplied by Captain Mair):—No. 1, Tu-tanekai, the tribe descending from that hero and his wife Hinemoa. 2—Another sub-tribe of Te Arawa, descended from a man of that name. 3—Teke, short for Teketapu-te-Amohau, a principal chief of Te Arawa, died in 1889. 4—Te Hemo is the gorge through which the coach-road passes two miles south of Rotorua. 5 and 6—Names of places. 7—Tauhare mountain, just north of Lake Taupo, from which there is a very extensive view over the lake. 8 and 9—Places on the shore of Taupo Lake. 10—Father of the late Hohepa Tamamutu of Taupo. 11—Waihi, village at south end of Taupo. 12 and 13—Chiefs of Waihi. 14—The mountain of that name. 15—The plains west of Tongariro and Ruapehu mountains. 16—The great chief of Taupo. 17—Te Rohu then living at Wai-marino. 18.—The abductor of the lady.

On hearing this poetical appeal, a change came over the feelings of the composer's tribe, and a small party of *tino-toa* (the very brave) was raised to accompany Taua on the war-path to obtain some *utu* (payment) for his wrongs. They travelled by night, and crossed the Waikato river at Motu-Whanake, near the junction of the Whirinaki river with Waikato, and thence onward up the valley, past Orakei-korako to a valley not far from where the telegraph line joins the Rotorua-Taupo road, where some of the Ngati-Tuwhare-toa tribe lived. This valley is now dotted over thickly with the trunks of dead *totara* trees, the former forest having been destroyed by fires.

Here the party of Taua attacked the village at the break of day, but were beaten off, losing several of their men. They retreated by the way they came to the banks of the Waikato, and at Haere-huka stopped to rest and sleep. In the bright moonlight, as the warriors lay about resting, mourning their dead comrades, and altogether in a very sad mood, some of the chiefs proposed they should give up seeking for revenge and return home. The omens were against them they said, and naught but disaster would attend them if they advanced again against the foe.

Taua, who had been standing leaning on his spear, looking at the Haere-huka rock in the river, already described, at last turned to the recumbent members of his party and addressed them somewhat as follows: "Look," he said, "See that rock, Haere-huka. It is now covered by the descending waters; shortly its head will again appear. Ye are like the rock covered by the waters of depression, sad and downcast. But behold! the rock appears again as if it never had been covered. Thus let it be with us—it is a good omen. Let us return and conquer our foe. As for me I will never cease seeking revenge for my lost wife."

His appeal so stirred the hearts of his companions that they arose, and travelling through the night, fell on the village where they were lately defeated, and obtained an ample revenge for their losses.

From that day forward Taua took the name of Haere-huka, which is borne by his descendants at this day. The picture of the armed warrior in the accompanying plate is one of the family—probably a son of Taua's. It is from a photo taken in the early seventies of last century.



TE KANAPU HAERE-HUKA.



A MAORI MUMMY.

MAORI MUMMIES.

BY EDWARD TREGEAR.

IN the latest issue of the "Polynesian Journal," Vol. XXV., page 122, there appears a review by Mr. H. D. Skinner of a paper called "A Study of the Migrations of Peoples, etc.," by Professor G. Elliot Smith.

In this review Mr. Skinner challenges Professor J. McMillan Brown to produce his authorities for the statement that Maoris made mummies of their dead. Mr. Skinner, or any other member of our Society, is well within his rights to challenge assertions unsupported by expert authority. He, however, goes further and denies the existence of any mummified Maori bodies in any museum in the world. This would demand, not only intense knowledge of each particular museum, but also acquaintance with their cellars and stored specimens. Even medical and university museums would have to be explored. Such wide denials are dangerous. Locally, it would be easy to deny that Maoris cremated the bodies of their relatives; that Maoris had the custom of circumcision; that Maoris filed their teeth to sharp points. Yet, we have good evidence that in the northern parts of the South Island the dead were cremated; that near Cape Palliser circumcision existed; that at Kawhia families with pointed teeth ("shark-teeth," artificially pointed) have been found.*

This danger in denial applies to the question of native mummies. I enclose a photo of a Maori mummy. I have no notes about it, but perhaps if Mr. Skinner can find the photographer, Mr. R. B. Graham, he could trace the whereabouts of the mummy. The photo is dated March, 1893. It is probably a record of one of the mummies found in a cave at Kawhia about twenty-four years ago. The resident natives denied knowledge of the remains, and said that the bodies were those of strangers—probably of *tangata whenua*.

Mr. Skinner's knowledge of the subject is not only negative, but is, possibly, like my own, confined to the North Island.† In the South

* And also at Whanganui.—EDITOR.

† Mr. Skinner is well acquainted with the South Island Museums. He is at present serving his country on the other side of the world, and has earned the Military Cross.—EDITOR.

Island I consider that there is evidence of mummification. In the list of words given in the late Augustus Hamilton's magnificent book on "Maori Art" is *Atamira*, "a platform for a corpse"—thus following the accepted meaning of the word. However, later in point of time, he discovered in the south wooden burial cases, carved and roughly shaped to human form. These, Hamilton explained, were not coffins, but mummy cases, and were called *Atamiru* (not *Atamira*). Thereupon, I tried to verify the statement, and applied to the late T. Parata, M.P., who was an authority on South Island lore, being descended both from Ngati-Tahu and from Ngati-Mamoe. Parata insisted that the name was not *Atamiru*, but *Atamiro*, and that the dead body was made into a mummy before being put into the box. Two of these mummy-cases are now in the National Museum, Wellington.*

The main authority, however, is the impartial statement of a dead author, who has preserved a recital of an ancient legend. In the late John White's "Ancient History of the Maori," Vol. IV., page 81—Hia-poto, having grown old, addressed her sons thus—"When I am dead, do not take my body and place it in the cave, but rather make a coffin and carve it all over, and place my body in it. Then erect a stage in the courtyard of our *pa*, and build a small house on it, and place the coffin in the house, and let my body remain in it there."

Although I believe with Mr. Skinner that the Maoris did not mummify their dead, yet I consider that some tribes or families of Maoris did so. The preservation of the dried body, the shaping of the mummy case (roughly) to human form, the carving and sex-emblems thereon, all point to relationship of ideas with those of other peoples who preserved the bodies of the dead.

* Others from Waimamaku, near Hokianga, are in the Auckland Museum.—

ON MUMMIFICATION.

(A Review by Mr. H. D. Skinner. Polynesian Journal,
Vol. XXV., page 122.)

BY HARE HONGI.

SO little has been placed on record on the fairly common old-time practise of the Maori in preserving—for long periods—the bodies of their revered dead, that one is not altogether shocked to find Mr. Skinner, in the course of his Review making the following rather bold challenge: “I deny the existence of a single one in any collection in the world, *and call for proofs that any system of mummification, apart from the preservation of heads, has ever existed in New Zealand.*” (The italics are mine)

That such proofs are available is at once indicated by the fact that there are living witnesses and authorities still amongst us, of whom I myself know two, namely Nga Hiriwa (sister of Tuwhainoa) of Ngati-Maniapoto, Te Kuiti, who has taken part in the process of mummifying; and Harata Te Kiore, of Maramaihoea, Bulls, but who really belongs to Whanganui, from whose lips I took down the following statement some twenty years ago: “Ko o aku i kite ai ki Whanganui i whakamaroketia hei whakapakoko, tokotoru tonu. Tokorua ake whaea, nga tuahine o Parata Te Kiore, ko Tawhana te ingoa o tetahi; na, ko taaku tuakana, ko to mua tonu ake i a au, ko Kuramoetai, tetahi.

He noho-tu te noho i roto i a ratou na whare-iti; he Raupo nga patu me te tuanui o te whare.

Ko te whakamaroketanga, he mea kerī ki te rua a raro, hei heke-nga iho mo nga paru o te tinana. E heke katoa iho ana i te tero. Na, ko nga Tohunga hei tiki hei tanutanu iho.

Ka maroke pai ana, na, ka roa te tirohanga o te iwi ki a ratou na rangatira.

Ka titiro atu au ki taaku tuakana e noho mai ana—e ititit ana ano au i reira, engari ko a ia kua pakeketia ka mate ra—na, e tia nei kei te parangia e te moe, a, taro ake, ka ara ake ano ka korero tonu mai nei.

He roa ke te wa kitenga i kite ai au. Na, i te mea ka kaha haere ake nei te tahuri o te iwi ki te mahi whakapono, katahi ra ka haria atu ki nga urupa nehu ai.

KO NGA UPOKO.

Ko nga upoko whakamokamokai nei kihai au i kite i te mahinga o ena. Engari i kite ano au i nga upoko. Ko nga ngutu, ko nga waha he mea paru atu ki te *waaki* whero a Te Pakeha nei. Nui atu te rihariha mai o aua mea."

TRANSLATION.

"There were three which I myself saw at Whanganui, mummified for preservation. Two were my aunts, sisters of Parata Te Kiore, one of whom was named Tawhana. The other was my elder sister Kuramoetai.

They were placed in a sitting position in their own little huts, the the walls and roofs of which were lined with raupo.

The process of mummifying was carried out with the aid of a hole which was sunk in the earth (beneath the body), into this the contents of the stomach and bowels were drained by the usual passage. The priests frequently carried portions away and buried it.

When properly dried (the bodies) of their chiefs could be gazed upon for long intervals by their people.

When I gazed upon my elder sister sitting there before me—I was little at the time, but she was quite a young woman when she died—it was as if she merely slept, and that ere long she would awake again and speak to us in the ordinary manner.

I saw them thus for quite a long period of time. But, when the people turned in earnest to the practice of the Christian doctrines; (the bodies) were carried off to the burial place and buried.

AS TO (PRESERVED) HEADS.

I did not witness the manner of preserving heads; but I did see the heads. The intervals between the lips were filled in with Pakeha wax. They were most repulsive objects."

So far the testimony of Harata Te Kiore, who, although now a very very old woman (there is a bust of her in the Dominion Museum), may still be interviewed at Maramaihoa on the matter.

This further statement I took down from the lips of Te Karere-o-Mahuru (father of Fox o-Mahuru, Waitara) some twenty-eight years ago: "Mehemea ka mate te tupapaku, he rangatira. Mehemea ka ki te tama, te mokopuna, te iwi katoa ranei kia whakamaroketia. Ka whakaraahia te taiepa, ka houhia nga pou ki te tia manu, ka whakaturia te whare, whare pai, whakairo rawa—ka tapu hoki, poare a waenganui. Na, ka okaokaina te tinana o te tupapaku, kia rere ai nga paru ki waho, nga roro hoki. Katahi ka kohia ki roto ki te whare, hanga te umu ki raro; tena ano nga rakau tahu mo taua mahi kia ora ai. Na, ka toe ko te kiri anake me nga wheua.

Otira, ko te ahua o te tangata kahore i rereke i toona ahua ano. Na, ka roa te titiro atu o te iwi ki to ratou rangatira. He Atamira taua mea whare.

He mea ano ka purupurua atu te tinana ki te hungahunga, ki te muka ranei i mahia paitia.

Ka tae ki nga wa e mohiotia ana, na, ka tangohia nga papa o te whare, ka tirohia atu. Na, ka tangi, ka mihi te iwi katoa."

TRANSLATION.

"In the case of the death of a chief. If his son, or grandson, or all of his people decide to have him mummified. Then, a small enclosure is fenced in, the posts decorated with bird feathers, and a (small) house is erected therein; a well-built house, with carvings, for it is to be sacred. There is an opening left in its centre. Then the body (passage) is pierced to allow the contents to get away. The brain is similarly treated. Then (the body) is placed in the prepared house. An oven is made beneath it, there are special woods and leaves used for the process, in order to ensure preservation. So it is that the skin and bones remain intact. But, there is absolutely no particular change in the appearance of the individual himself. And so his people are able to gaze upon their chief at intervals for quite a long period. The house in which he is placed is known as an Atamira.

Occasionally the inside of the body is filled with the tow or scrapings of properly worked flax.

On special occasions the door of the house is drawn aside, and the people gaze (upon their chief). They then weep and deliver suitable and sympathetic addresses."

I do not know that I have any further notes on the subject, but I submit these as being a complete answer to Mr. Skinner's doubt.

I, myself, saw one preserved body at Whangape, that of Papahia. There were probably two thousand of us present, most of whom alas, have left this world. Of the living I should name Re Te Tai, and Wi Tana (of Lower Waihou, Hokianga), Anaru Ngawaka (of Whangape), and Riopo Puhipi (of Pukepoto). I do not assert that they were present. What I want to convey is that if they were not present, they should have been. I think that they were there.

In conclusion—there is an editorial comment at the foot of Mr. Skinner's Review, the concluding sentence of which is most just. For this practice of mummification was peculiarly common to the old-time Maori.

"He kaha ui te ui!"

[A few observations may be added to the two foregoing papers by Messrs. Tregear and Hare Hongi as to the methods adopted by a very closely allied branch of the Polynesians to the Maoris living in the

Cook Group. The following quotation is from Dr. Wyatt Gill's "Life in the Southern Isles." London, 1876, and the account refers to the practice in Mangaia Island, the largest of the Cook Group. He says:—

"BURIAL CUSTOMS."

"In nothing were the natives of the South Pacific more curious than in their burial ceremonies. The bodies of deceased friends were anointed with scented oil, carefully wrapped up in a number of pieces of cloth, and the same day committed to their last resting place. A few were buried in the earth within the sacred precincts of the appropriate *marae*; but by far the greater number were hidden in caves regarded as the special property of certain families. . . .

"On the west side of Mangaia is Auraka, the grand depository of the dead of the ruling families who claim to have descended from Rongo, and whose ancestors came from the setting sun. . . . The easiest entrance to this cemetery is by a romantic opening called Kauava. . . . Sometimes the cave contracts to the narrowest dimensions; at others its roof can scarcely be seen. Hundreds of well preserved mummies lie in this natural house of the dead; some in rows on ledges of stalactite, others on wooden platforms. . . .

"If a body were buried in the earth the face was invariably laid downwards, chin and knees meeting, and the limbs well secured with strongest sennit cord. A thin covering of earth was laid over the corpse, and large, heavy stones placed over the grave. . . . Numbers were buried in caves easily accessible to enable the relatives to visit the remains of the dearly loved lost ones from time to time. The corpse was occasionally exposed to the sun, reanointed with oil and then wrapped in fresh cloth. . . . It does not appear that they ever disembowelled the dead for the purpose of embalming. The corpse was simply desicated (*rara*) and daily anointed."

The writer of this note has been into the Kauava cave, and there noted what Dr. Gill has said, numbers of mummies lying on natural shelves, besides many coffins of later date.—EDITOR.]

MANU-TEKO.

By T. W. DOWNES.

A STRIKING instance of the sacred nature of what was known to the Maori as *Manu-teko* has lately come under my notice.

The *Manu-teko* was, as far as I can ascertain, any animal with some abnormal feature, such as a white *tui*, a brown *kakariki*, a *weka*, or any other bird with freak colouration. Such an animal might be killed, but woe betide the erring Maori who would attempt to eat the creature, for it then became a revengeful spirit and would relentlessly pursue its victim to destruction.*

At an old *kainga* called Pukupuku, a short distance above Atene on the right bank of the Whanganui river, there lived a man named Tukaka, and this man, probably owing to Pakeha influence, so far forgot himself as to eat a *tui* with some white feathers on its breast. The man was thereupon spirited away by his *Manu-teko*, and was placed in a cave on Ruapehu mountain, where he was forced to subsist on nothing but his own blood. When he was brought back several months later, he was but skin and bone and seemed half dazed.

Mr. Gregor McGregor tells me he saw the man shortly after his return, about 1875, and he was then nothing but a living skeleton slowly recovering from his experiences. The same gentleman told me that when a lad, he was fishing with a party of natives who were preparing for a marriage feast at Taupo, when he caught a very large eel with but one ear. The women of the party immediately made a great hubbub and would have nothing to do with the creature, but an old *tohunga* (name forgotten) took the eel and retired behind a tree where he recited *karakia* till the *tapu* was raised and the eel pronounced fit for food.

The above account of Tukaka's experiences is the generally accepted version by the upper Whanganui natives; but one account differs and says that *Manu-teko* was a great bird belong to Ruaehu, a man who was mixed up in an affair with Tukaka's wife Mihi-ata. It was Ruaehu who commanded the god-bird to spirit Tukaka away to Ruapehu, but to keep him alive.

* Is this the remains of totemism?—EDITOR.

THE MAORI CONCEPT OF THE SPIRIT WORLD.

BY ELSDON BEST.

PRESUMING that the object of the Polynesian Society is to place on record matter pertaining to Maori life as it was in as accurate a manner as can be accomplished, it behoves us to carefully note and examine all information published concerning their religious beliefs in pre-European times. The study of such beliefs affords us an insight into the mentality of a people such as cannot be gained through any other channel. It is also a fact that, in no other department of knowledge, is it so difficult to ascertain the inner beliefs of an uncultured race. Errors we will assuredly make when we essay the task of describing the cults and customs of the Maori, but our aim should ever be to make as few errors as possible.

The subject of the Maori conception of the spirit world is one of much interest, and one in which we should endeavour to record information in as truthful a manner as possible. In this connection the writer has noted two published communications on the subject that do not appear to represent beliefs of the old-time Maori, and which present his mentality in a very unfavourable light.

At page 43, Vol XVI of "The Journal of the Polynesian Society," may be found one of the finest examples of Maori poetry that has been preserved. It is one of a class known as *oriori*, and contains a great number of allusions to ancient racial myths and beliefs. At page 47 is an English version of the matter, not a translation, but a paraphrase of the freest nature. At page 50 is inserted in this so called paraphrase, some remarks on the spirit world of a nature that one looks for in vain in the original. The following lines are taken from the paraphrase:—

"It leads to realms infernal; here's Te Reinga
Here no light appears, no single gleam
An awful gloom for ever reigns
Where deposed Whiro rules
And grasps with fearsome clutch the passing dead
With horrid reptiles rules this dismal hell

* * * * *
These go to hell, the vilest spirits there, in Rarohenga,
The place of sighs and groans."

This dreadful picture of hell, as taught by ye gentle Christian, is pure invention here, no word of these abominable utterances appears in

the original. What right have these paraphrasers to present their own horrible beliefs as a part of Maori religion, or superstition? The Maori never evolved or borrowed any belief in the punishment of the soul after death, in pre-European times. It was reserved for our missionaries to bring to him the blessings of hell fire, burning lakes, and other superior beliefs, as taught by European Christians.

If we are going to allow such false matter as this concerning the Maori to be published, and make no public protest, then the aim of the founders of the Polynesian Society is not being carried out. The readers of the Journal will accept such statements, and a totally wrong account of Maori beliefs will be placed on permanent record.

Apart from the invention of Europeans, it is necessary to be very careful in accepting matter by natives, for they have long been under missionary influence and teachings. Even the works of John White contain a garbled account of the Scriptural Deluge, a story based on that in the Bible, and which has been accepted as Maori by innocent writers.

In Vol. III. of the "Memoirs of the Polynesian Society," at page 46, appears a statement made by Nepia Pohuhu to the effect that spirits of evil persons, or evil spirits, descended to the under-world, while spirits of the good ascended to the heavens. This again is evidently the effect of Christian influence; it was not a Maori belief. It is contradicted by the remarks of Te Matorohanga and others who declined the missionary religion, which Nepia did not, and so came under its influence.

There is absolutely no proof that the Maori believed in any judgment of the soul after death, or of any separation of good and evil spirits, or any punishment of the soul after death.



NOTES AND QUERIES.

[207] Ngati-Tuharetoa, or Ngati-Tuwharetoa.

In the last quarterly issue of the Journal, Vol. XXV., page 104, there is an article re "The Ngati-Tuharetoa occupation of Taupo-nui-a-Tia," by the Rev. Hoeta Te Huta, translated by the Rev. H. J. Fletcher. I would like to know upon what authority the spelling of the tribal name has been changed from Ngati-Tuwharetoa, in which form it is given once in the article referred to, see page 106, line 20. My recollection is that, at sittings of the Native Land Court at Taupo Township (Tapuaeharuru) and Tokaanu, the name was always distinctly given as Ngati-Tuwharetoa. Happening to meet the chief Te Heuheu in Auckland a few days ago, I asked him to give his version of the matter, and he then said positively that the tribal name is Ngati-Tuwharetoa, not Ngati-Tuharetoa.

H. DUNBAR JOHNSON,
Judge N.L. Court.

[We believe that Judge Johnson is quite right in the spelling of this name, i.e., that it should have a "w" before the "h." So far as we know there is no such word as *hare* in Maori. But Mr. Fletcher states that this is the author's mode of spelling the name—not his. See also our note under "contents" on each number of the Journal.—EDITOR.]

[208] Maori and Maruiwi.

Our Hon. Member, Mr. Elsdon Best, has a paper in the last volume of the "Transactions and Proceedings of the New Zealand Institute," headed as above, in which is gathered about all the information we have about the people who settled in New Zealand subsequent to the discovery of the islands by Kupe, the Tahitian, in approximately the tenth century. The paper is full of interest to Polynesian scholars; but we would like to know why Mr. Best has adopted the name of "Maruiwi" for these people? Maruiwi was only one of the divisions of that ancient people, and we think has no more right to be used as a general name than those of the other known divisions, such as Tai-tawaro, Te Pananehu, Rua-tamore, Mamoe, etc., etc. We should prefer to adhere to the general name given to these people by the Maoris themselves, i.e., "Tangata-whenua."

EDITOR.

[209] Maori Voyagers and their Vessels.

This is the title of another most interesting paper in the same publication by the same author, which brings together a great deal of information published in our Journal and from other sources. It should not be missed by our members. The author has omitted some lengthy voyages a few particulars of which are known, such as those between Hawaii and Tahiti, which Fornander and Emerson describe, and that by I or Ui-te-rangiora from the Eastern Pacific back to New Guinea.

EDITOR.

[210] New Light on the Period of the Extinction of the Moa.

Our member, Mr. T. W. Downes, in the same publication has a paper with the above title, in which he points out that there are other names for the Moa which appear to have been unknown to the early writers on the question as to whether the Maoris knew the bird, and the absence of which knowledge has led some of them astray. Mr. Downes gives several ancient Maori songs in which the Moa is mentioned under the name Kura-nui.

EDITOR.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council took place at the Library on the 20th December, there being present : The President, Messrs. Fraser, Newman, Roy and W. W. Smith.

Letters were read from several correspondents together with the answers thereto.

The resignation of Mr. H. D. M. Haszard was received with regret, and the death of Mr. R. Coupland Harding announced.

It was resolved to recommend to the Annual Meeting the appointment of Mr. H. D. Skinner as a Corresponding Member.

The following papers were received :—

Maori Concepts of the Spiritual World. By Elsdon Best.

Polynesian Linguistics (2). By S. H. Ray.

Maori Mummies. By E. Tregear.

The Manu-teko. By T. W. Downes.

Notes on the Anthropological Section of the late Meeting of the British Association at Newcastle. By H. D. Skinner.

Mummification. By H. Hongi.

Traditions and Legends of Murihiku, Part 6. By H. Beattie.

INDEX TO VOL. XXV.

- Akimano, the Mother of Iro-nui-ma-oata, Rarotonga, 143
- Annual Meeting of the Society, i
- Annual Report of the Council, i
- Auckland Islands, Maori occupation of, 98
- Balance Sheet for the year ending 31st Dec., 1915, iii
- BEATTIE, H. Traditions and Legends of Maoris of Southland, N.Z., 9, 53, 89
- BEST, Elsdon. "Maori Concept of the Spirit World." A protest. 174
- Books, etc., received by the Society during 1915, xi
- Burial Customs in Cook Islands. Quotation from Dr. Wyatt Gill, 172
- Canoe. The double canoe of Southern New Zealand, 60
- CHRISTIAN, F. W. "Asiatic Origin of the Word Moa," 126
- CHURCHILL, W. Note on Polynesian Ethnology of Pennsylvania University, 37
- DOWNES, T. W. History of Ngati-kahu-ngunu Tribe, 1, 33, 77
- DOWNES, T. W. Manu-Teko. A curious observance, 173
- Exchanges, List of, ix
- Fiords. South Island of N.Z. Native inhabitants of the, 92
- FLETCHER, REV. H. J. Index to Maori proper names, 125
- FLETCHER, REV. H. J. "Kuranui," a name for the Moa, 31
- FLETCHER, REV. H. J. Ngati-Tuwharetoa occupation of Taupo District (translation), 104, 150
- Genealogy of Iro-nui-ma-oata of Rarotonga, 142
- Genealogy of Iro-nui-ma-oata and Tangiia-nui-ma-oata of Rarotonga, 143
- Genealogy of Nuku-pewapewa of Ngati-Kahungunu, 5
- Genealogy of Taraia of Ngati-Kahu-ngunu, 84
- Genealogy of Te Hihias, descendants of Taraia of Ngati-Kahu-ngunu, 8
- GILL, DR. WYATT. Burial Customs, Cook Islands (quotation), 172
- HARE HONGI. "Kuranui," a name for the Moa, 66
- HARE HONGI. On Mummification (Maori), 169
- Haere-huka of Rotorua, N.Z. Origin of family name, 163
- Haki-te-kura (f) of Ngati-mamoe tribe, N.Z. Story of, 9
- HOKTA TE HATA, THE REV. "Ngati-Tuwharetoa occupation of Taupo-nui-a-tia," 104, 150
- Irihia, Ancient Polynesian name for the Fatherland, 75
- Iro-nui-ma-oata and Tangiia-nui-Ariki. The period of. By Stephen Savage, Rarotonga, 138
- Iro-nui-ma-oata. His birth and childhood and miraculous happenings, 146,
- Kaitangata, Otago, N.Z. Origin of name, 63
- Kati-mamoe (Ngati-mamoe). South Island, N.Z. Alleged extinction of, 95
- Kotiu. Ancient Polynesians place and wind name, 126
- Kuranui, a name of the Moa. Hare Hongi, 66
- Kuranui, a name for the Moa. Fletcher, Rev. H. J., 3
- LAING, ROBT. M. Myths, etc., from New Hebrides, 24
- Lament or *tangi* for Te Momo, killed at Te-Roto-a-Tara, Te Aute, Hawkes Bay, 36
- LEVERD, A. "Polynesians in Solomon and New Hebrides Islands (Note of), 128
- MAHONY, B. G. "A Tongan tradition," 68
- Manu-Teko. A curious observance. By T. W. Downes, 173
- Maori or Muruiwi (Tangata-whenua). Editor. (Note), 176
- Maori Concept of the Spirit World. A protest. By Elsdon Best, 174
- Maori proper names. Index to. By Rev. H. J. Fletcher, 125
- Maori voyages and their vessels (Note on), 177
- Maunga-raki Pa of Wairarapa, New Zealand. Its capture, 6
- Measles. Disastrous outbreak amongst Maoris, 96
- Members of the Society. List of, iv
- Moa. Asiatic origin of the word. By F. W. Christian, 126
- Moa. New light on the period of its extinction (Note), 177
- Moe-tara-uri, Ariki of Vavau and father of Iro-nui-ma-oata, 143
- Moe-tara-uri, voyages from Vavau to 'Upolu (Samoa) on amorous visit to Akimano, wife of Pou-Ariki, 143
- Mortlock or Marqueen Islands (Solomons), 99
- Mummification. Geographical distribution of the practice of, by Prof. G. Elliot-Smith, F.R.S., Review of, 122
- Mummies (Maori). By Edward Tregear, 167
- Mummification (Maori). By Hare Hongi, 169
- Murihiku, or Southland, N.Z. Traditions and Legends of. By H. Beattie, 9, 53, 89
- Myths and Folk Stories from Epi, New Hebrides. By Revs. T. E. Riddle and R. M. Laing, 24
- do "The origin of counting"
- do "The origin of *tapu* things"
- do "The story of the *taro* pudding"
- do "The *Leriko* and the fowls"
- do "The *Leriko* child who stole food"
- do "A-Supue na-Mali's escape from the *Lerikos*"
- do "The man on the banana tree and the *Leriko*"
- do "How the Teleriko ate up the *taro* pudding"
- do "About the landslips at Nikaura, Epi, North Hebrides"
- New Hebrides, Myths and Folk Stories from. By Revs. T. E. Riddle and Rob. M. Laing, 24
- Ngati-Apa tribe of Taupo, N.Z., 150
- Ngati-Kahu-ngunu tribe. History of, by W. T. Downes, 1, 33, 77
- Ngati-Tuwaretoa or Ngati-Tuwharetoa. H. Dunbar Johnson (Note), 176
- Ngati-Tuwaretoa. Occupation of Taupo District, N.Z., 104, 150
- Ngatoroirangi, his ascent of Tongariro Mountain, N.Z., 105
- Notes and Queries, 31, 75, 128, 176
- Nuku-Pewapewa, a leader at Ngati-Kahungunu tribe, his history and genealogy, 5, 88

- Obituary. Right Revd. Bishop W. L. Williams, 117
- Omakukara, Taupo, N.Z. Battle of, 42
- Oruhi Pa, near Castle Point, N.Z. Its seige and capture, 7
- Pehi-katia Pa, Wairarapa, N.Z. Capture of, 78
- Polynesian Ethnology of Pennsylvania University, 31
- Polynesians in and near the Solomon Islands, 120
- Polynesians in the Solomon and New Hebrides Islands (Note), 128
- Polynesian Linguistics. By Sidney H. Ray, M.A., etc., 18, 44, 99
- Proceedings of Society, 32, 75, 129, 178
- Purakau-nui, Otago, N.Z. Origin of name, 17
- Putatara Pa, Stewart Island, N.Z. Story of its capture, 10
- Rai-kapua Pa, Upper Manawatu, H.B., destroyed 1810, 4
- Raki-ura Island, Floveaux Strait, N.Z. Origin of its name, 12
- Rarotonga (ko to) Are-korero teia no Iro-nui-ma-oata, 131
- RAY, SIDNEY H. Polynesian Linguistics, 18, 44, 99
- Reviews—Geographical distribution of practise of mummification. By Prof. G. Elliot-Smith, F.R.S., 122
- „ Legends of gods and ghosts (Hawaiian) By W. D. Westervelt, 72
- „ Natural history of Hawaii. By W. A. Bryan, 71
- „ Old Whanganui. By T. W. Downes, 73
- RIDDLE, REV. T. E. Myths, etc., from New Hebrides, 24
- SAVAGE, STEPHEN. "The period of Iro-nui-ma-oata and Tangia-nui-ariki (Rarotonga), 138
- SKINNER, H. D. Review on Geographical distribution of the practise of Mummification by Prof. G. Elliot-Smith, 122
- Solomon Islands, Polynesian Language of. By Sidney H. Ray, M.A., 18, 44
- Tangia-nui-Ariki (Rarotonga), The period of, By Stephen Savage, 138
- Tasman Islands (north of Lord Howe Group), 100
- Taua (of Rotorua). Lament for his wife, 185
- Te Ahuru. Chief of Ngati-Apa tribe, Story of, 1
- Teeth. Custom of artificially pointing amongst certain Maoris, 167
- Te Pakake, Ahuriri (or Napier, N.Z.), Battle of, 39
- Te Tarata Pa, Wairarapa, N.Z., Fall of, 77
- Tongan tradition, A. By B. G. Mahony, 68
- Tongariro Mountain. Tradition of how it became an active volcano, 107
- TREGGAR, EDWARD. Maori mummies, 167
- Waikari of Tuwharetoa, Taupo, N.Z. Story of, 160
- Wai-Taramea (near Lake Wakatipu, N.Z.). The battle of, 13
- Wairarapa district, returned to its original owners, 86
- Wanaka Lake, Otago, N.Z. Warfare at, 11
- War-dance (Maori), description of, by Elsdon Best, 156
- Whare-pouri, Chief of Ngati-Awa, Taranaki, 81
- Williams, Right Revd. Bishop W. Leonard. Obituary, 117
- WOODFORD, CHAS. M., C.M.G. "Polynesians in Solomon Islands," 120